NATIONAL ANTI-SLAVERY STANDARD.

L. MARIA CHILD, Editor. | Without Concealment-----Without Compromise. | DAVID LEE CHILD, Assistant Editor.

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Selections.

SOCIETY OF FRIENDS IN INDIANA.

At a convention of Friends, held at Newport, Wayne county, Indiana, 2d mo. 6th, 1843, for the purpose of deliberating more fully upon the propriety of re-organizing the Yearly meeting of Indiana upon the true principles, and in accordance with the discipline, and usages of the Society of Friends, and in unity with the practice of the Yearly meetings of London and Dublin,

Henry H. Way was appointed to serve the convention, as clerk.

After a free and full expression of sentiment on the subject of the call for the convention, the following named Friends were appointed a committee to take the whole subject, in all its bearings, under solid consideration, and report the result of their deliberations to a future sitting of this convention—to wit: Charles Osborn, Isom Puckett, Newton Stubbs, Stephen Bogue, Jonathan Macy, John Shugart, Jonathan Swain, Walter Edgerton, Benjamin Stanton, Obadiah Jones, Henry H. Way, Aaron Lindley, Mordecai Bond, George Shugart, jr., Daniel Puckett, Bailey Pearson, Wm. Beard, Jacob Grave, Zachariah Shugart, Caleb Wickersham, John Bond, William Way, Joel Hayworth, David Macy, Thomas Maxwell, Barnabas Hunt, Levi Coffin, Samuel Charles, Ruth Maulsby, Martha Wooton, Mary Stubbs, Priscilla Place, Phebe Macy, Jincy Ballenger, Betsey Stanton, Sarah Charles, Beulah Puckett, Anna Thomas, Elizabeth Hayworth, Mary Beverley, Arcada Hill, Sarah Gardner, Narcissa Cox, Mary Pickett, Ruth Shugart, Abigail Hinshaw, Anna Jackson. Benjamin Thomas, Jacob Hockett, Micajah C. White, Joseph Davis, William Macy, William Ballenger, and Robert Cox.

Then adjourned, to meet again to-morrow, at 1 o'clock, P. M.

Third day, 2d mo. 7th, near the time adjourned to, the convention assembled.

The committee appointed yesterday, to take into consideration the subject for which this convention was called, reports: That, after mature and solid deliberation, we agree in judgment that it would be right for this convention now to proceed to re-organize Indiana Yearly meeting, on the true principles of the Society of Friends. That a committee be appointed to afford such assistance as they may be enabled to give, in re-organizing and maintaining Quarterly, Monthly, and Preparative meetings. That a time and place be now appointed to hold a Yearly meeting, to which those subordinate meetings may report; and that this body take such other measures as may be necessary for the advancement of the cause of truth.

Signed, on behalf of the committee,
BENJAMIN STANTON.
PHEBE MACY.

The above report, after mature and deliberate consideration, was unanimously adopted, with the exception of two individuals, who spoke in submission.

Friends then proceeded to the transaction of business, in the capacity of a Yearly meeting. The following are the minutes of its proceedings:

MINUTES.

In consequence of the departure of Indiana Yearly meeting of Friends, from the true and genuine principles of the Society in regard to our testimony against slavery, and because of its arbitrary, proscriptive, and unchristian measures, a meeting of anti-slavery Friends convened at Newport, Wayne county, Indiana, and after giving the subject a serious and deliberate examination, it was the unanimous conclusion that the circumstances under which we are now placed, as members of that body, render it indispensably necessary to separate ourselves therefrom. We, therefore, now, the 7th day of 2d month, 1843, associate ourselves together as a religious society, in the capacity of a Yearly meeting, under the title of Indiana Yearly meeting of Anti-Slavery Friends; embracing, in its limits, all those members of Indiana Yearly meeting who adhere to the genuine principles of the Society, residing in the district described in the discipline of the Yearly meeting from which we now separate ourselves.

Walter Edgerton was appointed clerk, and Newton Stubbs, assistant.

The following named Friends were appointed in conjunction with a similar committee from women's meeting, to draft an instrument declaratory of the causes which have rendered it necessary for us, as members of Indiana Yearly meeting of Friends, to adopt the course we are now pursuing in regard to our present organization—viz: Jacob Grave, Benjamin Stanton, Walter Edgerton, Samuel Charles, Charles Osborn, Newton Stubbs, and Henry H. Way; and produce it at a future sitting.

Isom Puckett, Barnabas Hunt, Levi Coffin, Benjamin Thomas, Mordecai Bond, Jonathan Swain, Daniel Puckett, John Fellow, Edward Thornburg, Enoch Macy, Newton Stubbs, and Stephen Bogue, were appointed to propose to a future sitting the names of Friends to constitute a meeting for sufferings on the part of this meeting.

Bailey Pearson, Joseph Comer, Wm. Beard, Elisha Hampton, Daniel Hill, Stephen Marshall, Zachariah Shugart, Ellison Osborn, Tiddeman Jessop, John H. Bond, Andrew Jackson, James York, Lewis Thornburg, Jonathan Macy, Aaron Lindley, Allen Grave, Hezekiah Hutchens, and David P. Grave, were appointed to propose to a future sitting the names of Friends to constitute a committee to have the care of the concerns of the people of color.

William Beard, Samuel Charles, Seth Hinshaw, Wm. Dennis, Wm. Way, Caleb Wickersham, Nathaniel Swain, Charles Osborn, John Shugart, Solomon Wright, James Maulsby, Robert Green, Obadiah Jones, and John Hickson, were appointed in conjunction with a similar committee from women's meeting, to take into consideration and report to a future sitting what to them may appear the most suitable time and place to hold this meeting in future.

Then adjourned, to meet at 3 o'clock, to-morrow afternoon.

Fourth day afternoon, 2d mo. 8th, near the time adjourned to, Friends assembled.

The committee appointed yesterday to bring forward the names of Friends to constitute a meeting for sufferings, proposed the following Friends, which was approved, and they accordingly appointed to that service—viz: Charles Osborn, Jacob Grave, John Shugart, Isom Puckett, Henry H. Way, Benjamin Stanton, Samuel Charles, Benjamin Thomas, Stephen Bogue, Enoch Macy, Walter Edgerton, Robert Cox, John H. Bond, Daniel Hill, Jonathan Swain, Newton Stubbs, Levi Coffin, Barnabas Hunt, Daniel Puckett, James Maulsby, John Fellow, Mordecai Bond, George Shugart. jr., Aaron Lindley, William Hough, and Jacob Hockett.

The committee appointed to nominate Friends to constitute a committee to have the care of the concerns of the people of color, proposed the following, which was approved, and they appointed accordingly, and directed to report to our next Yearly meeting—viz: Zacharia Shugart, Nathan Coggshall, John Shugart, Wm. Ballenger, Stephen Bogue, Bailey Pearson, Nathan Macy, Charles Osborn, Obadiah Jones, Wm. Hough, John Bond, Isom Puckett, Geo. Shugart, John Hickson, George Thomas, Daniel Hill, Levi Stout, Joseph Comer, ——— ———, Benjamin Stanton, Mordecai Bond, Jacob Grave, Hezekiah Hutchens, David Macy, James Maulsby, Robert Cox, Wm. Way, Caleb Wickersham, Walter Edgerton, Enoch Macy, Nathaniel Swain, Seth Hinshaw, Wm. Macy, Jonathan Swain, Newton Stubbs, Solomon Talbert, Wm. Beard, Nathan Hiatt, Aaron Lindley, Micajah C. White, Ellison Osborn, Daniel Puckett, H. H. Way, Israel Hough, Daniel Hunnicut, John Maulsby, Jesse Dennis, Thomas Maxwell, and Levi Coffin. The names of women Friends on this committee are Ann Jones, Gincy Ballenger, Mahala Mason, Anna Jackson, Martha Wooton, Amelia Bond, Rachel Unthank, Anna Thomas, Betsey Stanton, Assenith Thomas, Mary Pearson, Ruth Maulsby, Rachel Beeson, Narcissa Cox, Abigail Cox, Mary Stubbs, Sarah Gardner, Elizabeth Hayworth, Mary Pickett, Phebe Macy, Amelia Elliott, Susannah Macy, and Edith Osborn.

Benjamin Stanton, Charles Osborn, Samuel Charles, Jonathan Swain, Jonathan Macy, Walter Edgerton, H. H. Way, ——— ———, Jacob Grave, Hiram Hough, and Daniel Hill, were appointed to draft an address to each of the Yearly meetings of Friends on this continent, and one to that of London and Dublin, and produce them to a future sitting.

The meeting then adjourned, to meet at 11 o'clock, to-morrow morning.

Fifth day morning, 2d mo. 9th, Friends assembled according to adjournment.

The committee appointed to prepare an instrument declaratory of the causes which have rendered it necessary for us to adopt our present measures, produced the following declaration, which was adopted:

DECLARATION.

We feel ourselves called upon by the circumstances in which we are placed, in justice to ourselves, to the Society of Friends throughout the world, to the cause of truth and righteousness in the earth, and by a just regard to the feelings of the community at large, to make a public declaration of the causes by which we have been driven into our present position. It is reasonable to expect that the public should be desirous of information on this subject; and we believe it right that we should make them acquainted with the circumstances which have reduced us to the necessity of separating from those with whom we have formerly been in connection, and to organize ourselves into a Society of Friends, upon the true principles of that Society, in which we may enjoy those religious privileges and benefits which we highly prize, and of which we have been arbitrarily and unhappily deprived, by the proscriptive measures of the ruling part of the Yearly meeting.

Before we proceed to the statement of the causes of separation, it will be proper to declare that we have not separated from the principles of the Society, nor from its testimonies and discipline, but from that body of members who have departed from our testimony against slavery, and from a due respect to the discipline. We wish it distinctly understood, that we have adopted no new doctrine, nor any new system of church government; that we claim to be, in the strictest sense of the word, a *Society of Friends*, with no other nominal distinction in the title which we have adopted, than that which is necessary to distinguish us from those from whom we have separated, and to express our adherence to our well-known testimony against slavery.

Although it is a humiliating consideration, yet by a reference to the history of the past, we find that there is a universal liability in all associations, both civil and religious, to deterioration and corruption. Even the first Christian church organization, the purest the world ever witnessed, departing little by little from the truth as it is in Jesus, finally arrived at such a state of depravity, as to advocate, or connive at, all kinds of wickedness—at the very works of the devil himself, which the great Author of the religion it professed, came into the world to destroy. By yielding to the convictions of truth upon their understandings, the primitive Friends were not only enabled to discover many of the corruptions which had gradually found their way into christendom, but were also induced to bear a faithful testimony against them. They separated themselves from those religious communities with which they were formerly connected; and in order that they might have an opportunity to strengthen and encourage one another in the support of their religious principles and testimonies, they formed themselves into a distinct religious society.

And although they seem to have taken the greatest precaution in order to prevent a recurrence of similar corruptions and abuses in the Church, as appears by their various lucid declarations of sentiment, their powerful reasoning in support of their principles and doctrines, and their forcible and scriptural definition of the power and authority of the Church, as well as the duty and obligation resting upon its individual members relative thereto, showing that without the aid and assistance of the power and spirit of God leading thereto, no decision or decree of the Church is available, and that "it is the duty of each individual member to assent to the judgment of truth, whether pronounced by few or many, independent of any *worldly* or selfish consideration." Yet facts and circumstances connected with the Society in this country, at the present time, sorrowfully demonstrate the inefficiency of all this, good as it is in itself, without a frequent and effectual recurrence to first principles, without that deep and heartfelt concern to ascertain the truth, and to perform that which duty requires at our hands, which is the only conservative exercise calculated to prevent the influx of that natural depravity, as we before observed, to which all such institutions are liable.

As the Society of Friends was first gathered, and that most emphatically, under the influence of this concern and exercise, so by the descending of the same mantle upon their successors, it was enabled to see the entire sinfulness of various practices, which in its infancy escaped attention: such as buying, selling, and holding slaves; the use of intoxicating drinks, &c.; and so long as it, as a body, continued in this situation, there was a gradual approximation to perfection in its testimonies. Through the unremitted labors of Woolman, Benezet, and kindred spirits, Friends of the Yearly meeting of Philadelphia cleared themselves from holding slaves, from whence the concern spread to the other Yearly meetings on the continent, with the same happy result. About this time, James Pemberton, Warner Mifflin, and many other Friends, eminent for their piety and virtue, apprehending that much advantage to the cause of the oppressed Africans might be derived from duly enlisting all classes of the community in their behalf, engaged in the formation of associations for that purpose, within the limits of several of the Yearly meetings, and the most gratifying consequences were the result. Under the influence of these societies, feelings of friendship and commiseration for this oppressed and deeply injured people increased, and spread through the country, until public sentiment became so changed, as to abolish slavery by law in seven of the original States of this confederacy. But after much good had been effected through the agency of these institutions, a combination of adverse circumstances conspired to change the current of feeling. The hand of cruel avarice became afresh nerved to its unholy grasp, by the prospect of extensive gain, through the facilities offered by the invention of the cotton-gin. This prospect and desire of gain was not confined to those immediately engaged in holding slaves, but extended, with lamentable effect, to many of those in the free States inclined to enter into mercantile or manufacturing operations. This class included a number of the most wealthy and influential in the Society of Friends, in the middle and eastern States; and the natural and consequent intercourse between them and the slaveholders of the South, had a direct tendency to leaven them into the same lordly, pompous, and intolerant feeling.* This circumstance, taken in connection with that of the formation, and active operation of the colonization society, instituted mainly by slaveholders, and purposely for the removal of the "free people of color" from the country, and in order that none of the despised class might enjoy liberty among us, almost sealed the fate of genuine anti-slavery feeling in the Society. Those associations instituted for the purpose of creating this feeling, were suffered to go down; and the energies and resources of the people prostituted to that of sending out of the country those who already enjoyed personal freedom, instead of their being applied to the alleviation of the distresses of the bondman. In short, the cold hand of apathy, and the still more withering influence of our inveterate prejudices, spread almost a universal gloom around the cause of African freedom. There were still, however, those in different parts of the country, who bore a decided testimony against the spirit of the times. In 1832, a resuscitation of the anti-slavery cause commenced in one of the eastern States. But the appearance of animation being but small at first, but little apprehension of its becoming an efficient organization, was entertained by many of its enemies, until sometime afterwards. And although no anti-slavery society existed within the limits of this Yearly meeting, until several years subsequent to the above date, yet there were a number of those among us who bore testimony against the spirit to which we have referred. This number holding an influence, to some extent, in the Society, the Yearly meeting in 1836 issued the following advice relative to the subject under consideration:

"We feel ourselves called upon, at the present time, affectionately and tenderly to caution all our dear friends to take no part in, nor render any aid to, any political association on the subject of African slavery, which is, or may be, founded on principles either directly or indirectly having a tendency to promote the unrighteous work of expatriation; it being our settled conviction that this work, as a condition to the slaves being liberated, is unjust, and oppressive."

Advices similar to this were issued at different successive periods, and much care taken to speak in an encouraging manner in regard to those engaged in the present anti-slavery enterprise; "and Friends affectionately advised to be so alive to our testimony against slavery, as neither through prejudice or otherwise, to cast any discouragement in the way of those who are faithfully laboring to promote universal emancipation, whether such laborers be found within or without the pale of Society;" but to "endeavor to spread the concern, and enlighten the minds of the people, by giving circulation to such publications as are calculated to advance the cause of immediate emancipation on Christian principles."

"And a concern has been felt to arise that Friends generally may be stirred up to renewed diligence in faithfully maintaining our testimony against slavery; not shrinking therefrom on account of opposition, or the fear of persecution; but that we may individually be willing, in true simplicity, to inquire whether there is not something for us to do for this suffering portion of our fellow-creatures. We do not wish any to engage in active measures on any other ground than a sense of duty, and in accordance with our well known principles; yet we would encourage all to a close examination as to what is required at their hands, and how they may employ the talents committed to them for noble purposes, in the advancement of the blessed work of universal emancipation, by meekly, yet boldly, either publicly or privately, pleading the cause of the oppressed." At the same time, however, some recommendations to consider whether the time had not come in which it would be most safe for members of our religious society to abstain from mixing with others in benevolent associations, &c. were contained in the minutes of the meeting, and were no doubt the sentiments of some who were the real friends of immediate emancipation, and weightily considered by others of this class, who, like Pemberton, and his worthy coadjutors in the cause, had joined with others in the formation of anti-slavery societies. But as they had become convinced of the necessity of "endeavoring to spread the concern, and enlighten the minds of the people;" and as they could not discover any plan which would so effectually facilitate the accomplishment of this desirable object, they could not, for conscience' sake, abandon those societies which they had been instrumental in gathering; the good effects of which had now become obvious, and thus cause the interest which had been excited in behalf of their suffering brethren and sisters in bonds, to languish, or totally disappear; and seeing the work in which they were engaged was so highly spoken of by the meeting, and that the advice on this head was given on account of a fear that some of our principles might be compromised, and not in consequence of the actual existence of anything of the kind; they therefore continued actively engaged as before, confidently believing that preservation would be experienced in the performance of so necessary a work, although it might render them, at times, somewhat more exposed.

Here it is worthy of remark, that ever since the issuing of the advices repudiating the colonization scheme, there were some of our prominent members, open advocates of that institution, who appeared to have been fired with indignation at the expression of such sentiments, evidently entertaining a settled purpose to prostrate the anti-slavery cause and its advocates in the Society, if ever a favorable opportunity should present. And now, as this cause progressed, the main body of its enemies who had heretofore entertained but little apprehension of its success, and who had remained apparently in almost a state of indifference in regard to the subject, through the alarm taken and communicated by those of kindred spirits in the East, and by discovering the project so gratifying to their prejudices, (the colonization scheme,) to sink in public estimation, in consequence of the anti-slavery movement, together, through the instrumentality of the individuals above referred to, suddenly became aroused to action, and inspired with a determination to arrest its onward course. Hence, no time was lost at this favorable moment, in taking occasion, from the circumstances in which we were placed by the advices referred to, to cry out, "insubordination," "want of proper subordination to the authority of the Church," &c. Advices in regard to joining with others, from year to year, grew more and more positive, gradually, however, becoming divested of the mask under which it was at first covered, and approximating, as time advanced, and as the anti-slavery cause prospered, to the full development of that pro-slavery spirit which has so sorrowfully found its way into the bosom of society, and which the following exhibition of facts and circumstances will serve more fully to illustrate.

It should be recollected, that the advice of which we have been speaking was originally intended by the friends of the anti-slavery cause, to refer to all benevolent societies, without distinction. In 1840, in the renewal of the advice, it was applied to two only: "abolition and colonization societies;" the latter of which, as before brought to view, had been specially condemned as being unjust and oppressive in its nature and tendencies, and hence it was artfully chained to the former, in order, if possible, to sink its character at least to an equal depth, without an open manifestation of special hostility thereto.

In 1841, the opposition becoming more emboldened, it was again repeated, and confined to anti-slavery societies altogether; and even the use of our meeting-houses was refused to such societies, for their accommodation in the transaction of their business.

At our last Yearly meeting, in addition to this, not only those who had joined in these associations, but also such as had not, but yet could not, for conscience' sake, denounce others therefor, were by special act of the meeting deprived of any privilege in regard to the transaction of any of its important business; and subordinate meetings were advised to pursue the same course of conduct down to the most remote and inferior branches; and that ostensibly on account of their being opposed to the advice and travail of the body; while, at the same time, some who were the most forward in endeavoring to enforce submission to *this* advice, were there; those who were actively engaged in mixed associations of a different character, and in supporting, both directly and indirectly, the colonization scheme; which, as we have already shown, the Yearly meeting not only advised against, but declared to be unjust, and oppressive. In addition to this, it is notorious that many of the same class have for several years past stood in open opposition to the advices of the meeting, on other important subjects.

It may be proper here to state, that in order to avoid going contrary to the advice of the meeting by mixing with others, and at the same time be engaged in spreading the concern, &c. agreeably to the requisition of the body, several associations were formed in different parts, composed of Friends only, for that purpose. But to our astonishment, as soon as we had taken this course, leading members of Society, active opponents to mixed associations, declared this to be more objectionable than the other. It was said, that in Society, in meetings for discipline, were the places to labor, in this cause.

This we readily admit to be correct, so far as relates to a reformation in Society only. But recently, when this has been attended to, and the state of Society represented to the Yearly meeting, although bound by discipline, and all previous usage, as well as the very nature and design of the regulation, to notice the deficiencies reported, laboring for their removal, and to form the summary answers to the queries of the materials received from the Quakers, and notwithstanding several of these reported considerable deficiency in regard to our testimony against slavery, yet the meeting, independently, and without any regard thereto, most extraordinarily said, that "Friends bear a testimony against slavery, *as far as appears.*"

According to our discipline relative to this subject, which had its origin under the influence of that feeling which instituted the first anti-slavery organization, not only were members prohibited from holding or hiring slaves, and advised to avoid becoming executors or administrators to estates where slaves are bequeathed, but also recommended not to be accessary to any step whereby their bondage might be prolonged. Thus evidently opening a door for, and inviting the exercise of a tender conscience in regard to any course of conduct whatever, which we might become convinced would have this effect. The African committee, it is known, were appointed to have the care of the concerns of the people of color amongst us, on account of the disabilities under which they labor, and their liability to be kidnapped and carried into slavery.

Being aware, upon reflection, that the consumption of the proceeds of slavery, was the very thing which had reduced this people to a situation demanding the appointment of such a committee, many Friends, members of this committee, deemed it important, in order to carry out its object, as well as the spirit and design of the discipline above cited, that Friends should endeavor to avoid the use of such articles. Accordingly, one branch of the committee forwarded a report to its general meeting, treating the subject at some length, showing the impropriety and inconsistency of Friends sustaining a market for such productions. But when it was read in that body, it was spurned, it was rejected, with manifest bitterness and contempt, and the subject prohibited being introduced again into the committee, upon the allegation that it was foreign to its object. Supposing that the subject demanded a serious examination, at least, in some department of Society, one of the Quarterly meetings, in its reports, forwarded a proposition or request to our last Yearly meeting, to take into consideration whether the use of such products was not a support to slavery, and the slave trade, and whether they were not essentially prize goods; but when it came before that body, it refused to take any action whatever upon the subject.

Near the commencement of our last Yearly meeting, a rule was adopted, that no person who stood in opposition to the advice and travail of the body, should be appointed on any important business in the meeting; but it was evidently intended to be applied exclusively to those favorable to the anti-slavery enterprise; for the next day, when an important committee was to be appointed, a Friend was named who had recently contributed, in a pecuniary point of view, to the support of the colonization society; which being known to some of our Friends, the circumstance was referred to in a manner showing the inconsistency of confirming such a nomination, with the rule adopted, seeing his conduct was not only altogether contrary to the advice of a former meeting, but also unlike that of anti-slavery Friends, of such a character as to encourage that which had been declared thereby to be "unjust, and oppressive." But the nomination was promptly sustained by those who still retain their place and influence; they wished the Friend to serve the meeting, as proposed. It was then publicly observed, that if, with the information received, the meeting should persevere in the course it seemed to be taking, it must be taken for granted that its former advice against aiding the colonization scheme was now rescinded; to all of which the meeting deigned not to reply, but immediately progressed onward with its business.

Henry Clay, the great champion of the pro-slavery whig party, and intended candidate for the ensuing presidency of the United States—the president of the American colonization society—the slaveholder and duellist—whilst on an electioneering tour to the State of Indiana, attended a political meeting at Richmond, in the time of Yearly meeting, word being given out that it was his intention to attend the public meeting of Friends, on first day. His meeting was held on the day immediately preceding this; at which time a petition was presented to him, with near two thousand signatures appended, requesting him to give liberty to those of his fellow-beings whom he had long deprived of their just and inalienable rights. In the course of his reply to this request, he said, "I own about fifty slaves. I consider them as my property. We have an idea, that whatever the law secures as property, is property." He owned that slavery was an evil; but, said he, "the slaves must be prepared for freedom, before they can receive that great boon; they must have moral cultivation. The Society of Friends take the right stand in relation to this subject," &c. After this, a few Friends, in behalf of those who desired to "retain their place and influence," took an opportunity to inform him that "the Society had no hand in getting up this petition—they had no unity with its presentation—it was the work of a few abolitionists;" or words to this effect. The clerk of the meeting on first day morning took him in his carriage to meeting, Friends taking care to seat him in one of the most conspicuous places in the house. After the close of the meeting, men and women, ministers and elders, gathered round him in the minister's gallery, giving the strongest evidence by their introductions and salutations, of the high estimation in which they held him; he, in return, taking care to return the compliment, with all the etiquette for which he is famed.

In order properly to estimate the whole of this transaction, it should be remembered that Henry Clay was only a private man. True, he was an office seeker, but not an office holder. We were under no obligation to him, as a ruler. Impartial justice, therefore, would have required just such treatment toward him, when coming into our assemblies, as we would mete out to the "poor man in vile raiment," with the same grade of moral character; otherwise, "we are partial in ourselves, and become judges of evil thoughts, and are convinced of the law, as transgressors." Now, see the contrast.

At the time of Yearly meeting, in 1841, Charles C. Burleigh, an eminent philanthropist from the East, came to Richmond, on a mission to plead the cause of equal and impartial justice—to plead the cause of millions of our innocent, suffering brethren and sisters in bonds, who are not permitted to plead for themselves. But this man was treated with indignity, with utter contempt. He wished to hold meetings in and about Richmond. Friends closed their meeting-house doors against him; the doors of the public houses in town were closed, also; and he was mobbed in the open street, whilst addressing the people. He is a man of irreproachable character.

(*To be continued.*)

From the Free Labor Advocate.

FRIENDS' CONVENTION.

The convention of anti-slavery Friends which met in this place on the sixth instant was numerously attended, considering the inclemency of the weather. About the time of the assembling of the meeting, the cold was so extreme that we feared our company would be very small. But to our surprise, quite a multitude assembled, especially of men Friends. An individual who attended the last Yearly meeting of North Carolina, was present, and says our meeting was about as large as that.

The proceedings will shortly be published at length in pamphlet form; and the most important parts will be given in the Advocate.

We suppose some, even of our anti-slavery Friends will be dissatisfied with our proceedings; not being prepared for such measures. We believe, however, if they could have been here, and seen, and heard, and felt, what was witnessed among us, they would be of a different opinion.

Numerous individuals who came entirely unprepared for a separation, and several who left their homes for the purpose of opposing it, became fully satisfied, and heartily united in the measure.

It was evident we could no longer enjoy our religious privileges in the Society of which we were members, except at the expense of our principles, and we had no other alternative left but to forego those privileges altogether, and lose all the benefits of religious society, or to form ourselves into an associated body, upon the genuine principles of Friends. We have chosen the latter, and relying upon the justness of our cause, the rectitude of our intentions, and the protecting care of the God of the oppressed, we commit ourselves, and our cause to his holy keeping, and commend our proceedings to the careful and impartial examination of the christian community.

We can publish at this time, only the following address:

ADDRESS

To the Anti-Slavery Friends within the limits of Indiana Yearly Meeting.

DEAR FRIENDS:—In the love of the everlasting gospel, that love which desires the present and eternal welfare of the whole human family, we salute you, and wish to encourage you to faithfulness in every good word and work.

As many of you have not been with us at this time, to witness for yourselves the unanmity, the harmony, and brotherly condescension by which our deliberations have been conducted, and, above all, the holy solemnity which has covered our assembly, we would say for your encouragement, that the overshadowing canopy of divine regard has evidently been felt to cover us, and in reverent humility and self abasedness we wish to ascribe all the praise to Him who has thus favored us with his holy presence, to the confirming of our souls in the belief that our thus assembling together has been owned by Him.

It is only by a faithful discharge of known duty that we can be entitled to hear the joyful language addressed to us, Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of the Lord." Our separation from the Yearly meeting with which we have heretofore been connected, (some of the reasons for which, may be found in the "Declaration" issued by this meeting, and in various other documents which are before the public,) has not been made without due reflection and much anxious inquiry, with breathings of soul for proper direction in our tried situation, and strength to perform our duty, let our sufferings in consequence thereof be what they may. Our opposers, who have been instrumental in promoting those measures by which we have been driven to the necessity of taking the important step, have urged upon us the doctrine of subordination to the Yearly meeting as unlimited in its application, that we are bound by the decisions of that body in all cases whatever. This doctrine we hold to be an absurdity very nearly bordering upon the papal heresy of infallibility.

For it is clearly a divine truth that we are bound "to obey God rather than man." And to contend that we are absolutely bound to obey the decrees of any man or body of men, is to contend for the doctrine of infallibility. The true doctrine of subordination, we conceive to be this:—the members of the church are bound to be in subordination to its decisions while it acts under the influence of the Holy Spirit; because its acts, when so directed, are infallible; and consequently in accordance with the divine law. To assume that the Yearly meeting acted under the divine direction in requiring us to cease our labors in the anti-slavery cause, is but to beg the question. It is assuming without proof the very thing that we deny and which we think is abundantly proved to be incorrect, by the contradictory and arbitrary measures that have been adopted in relation to this subject. If it be admitted that the Yearly meeting may err, the whole doctrine of unqualified submission to its decisions falls to the ground. If the doctrine contended for by our opposing Friends, be true, that it is the duty of members to submit, even to those decrees of their church which require them to refrain from that which they firmly believe God requires at their hand or to do that which they as firmly believe He forbids, then it is clear that all who have at any time testified against what they believed to be the errors of their respective churches, have been in error. We much desire that none of our anti-slavery Friends may be carried away by this specious, but extremely dangerous doctrine, to the conclusion that it is their duty to submit to the requirements of the body, though they know them to be wrong. Though the unity of the brethren is invaluable, let us remember that that unity which is purchased by the sacrifice of the truth, or by a dereliction of duty, is not "the unity of the spirit in the bond of peace,," and can be productive of nothing but bitterness in the end. Let all be subordinate to the truth, and obey the dictates of the spirit of truth in their own souls, and this will lead them to the true doctrine of church subordination, which, as we said before, is submission to the decisions of the church, made under the influence of the Spirit of Christ, the great head of the church. Thus dear friends, is the true doctrine of Friends, and any doctrine of subordination or submission beyond this, proceeds from the spirit of antichrist.

We wish also to warn our Friends against the fallacious idea that they can refrain from their anti-slavery labors without sacrificing their principles. When our opposers tell you that they do not wish you to sacrifice your principles, believe them not. If you are actuated by true anti-slavery principles they will lead you to anti-slavery action; and you cannot cease from the latter, without sacrificing the former. Could the apostles have ceased from their labors—could they have used their influence to discourage those who were laboring in the cause by shutting the temple and synagogues against them, thus preventing them to the extent of their power from all opportunity of spreading the religion of Jesus—could they have declined to associate with their fellow Christians, or attend Christian meetings, without sacrificing their principles? If they could, then can we comply with the requirements of Indiana Yearly meeting of Friends, without sacrificing our anti-slavery principles. We are frequently told that we are not censured for being abolitionists. The absurdity of this assertion is as great as it would have been for the father of William Penn to have told him that he did not turn him out of doors for being a Quaker, or for the martyrs, when they were chained to the stake, surrounded with fire and faggot, to have been told that they were not thus persecuted on account of their religion. Suppose, however, we could cease our active exertion in behalf of the anti-slavery cause, and retain our principles; what would they be worth? Like faith without works, they would be dead. If all the people in the United States were abolitionists of this kind, of what advantage would their abolition be to the suffering slave, writhing in agony and clanking his chains; or to our guilty country, reeling to and fro like a drunken man, under the judgments of an offended God.

We have long believed that the time will come when the system of American slavery will be abolished, either in mercy or in judgment: and from the signs of the times, we are strongly inclined to the opinion that the time draweth nigh. The ears of the Lord are open to the crying of the poor, and the sighing of the needy. He hath, seen, He hath seen the affliction of his people, and he hath heard their groaning; and we verily believe He hath come down to deliver them. We are deeply impressed with the conviction, that the hand of the Lord is manifest in the present anti-slavery enterprise,—that it is His offer of mercy to a guilty land, which, if it be rejected, may be the last. And how soon he may turn his hand in judgment upon us, none of us know. Under a view of these solemn considerations, we feel an awful responsibility resting upon us, and are impressed with the necessity of a conscientious discharge of our duty in regard to this matter, being well assured that a bare belief of the sinfulness of slavery without the necessary action, will not abolish the system,—save our country from judgment, nor ourselves from blood-guiltiness. Let us all, then, dear friends be willing to do for the advancement of this great cause, whatever our hands findeth to do, and to do it with our might; looking for success in our labors to the blessing of Him who alone can prosper the work of our hands. For we well know that without such blessing all our efforts will be unsuccessful. "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain."

And now dear brethern and sisters, suffer, we beseech you, the word of exhortation. Be increasingly careful to maintain unsullied, all the doctrines and testimonies of the gospel, as we have received them to hold up to the world. Manifest by a holy life and conversation that you are truly devoted to the cause of your Holy Redeemer. Let not the world nor its allurements entice you from the true simplicity of the gospel, that all around you may have the evidence that while you are engaged in the lawful concerns of time, and in the promotion of the reformation of the world, your treasure is in Heaven. "Dearly beloved, avenge not yourselves, but rather give place unto wrath." "As much as lieth in you live peaceably with all men," and earnestly seek after and cultivate that heavenly disposition which will enable you to pray for your enemies, and in truth and sincerity to say, "Father forgive them, they know not what they do."

Signed on behalf of Indiana Yearly meeting of anti-slavery Friends, held at Newport, Wayne county, Indiana, from the 7th of the 2d mo. to the 10th of the same, inclusive, 1843.

WALTER EDGERTON, } Clerks.
RACHEL P. GREEN, }

From the Report of the Massachusetts Anti-Slavery Society.

THE SOCIETY OF FRIENDS.

Upon the principle we have just laid down, of making their own standard of duty the test by which to try the fidelity of all men and of all bodies of men, in the matter of American slavery, we are furnished, with a rule which no man can gainsay in the case of the religious Society of Friends. While in the case of most of the other denominations, we are obliged to infer their inconsistency and hypocrisy from their refusal to treat the sin, and its perpetrators, which is the sum of almost all other sins, in the same manner that they treat the single crimes that go to make it up; but, on the contrary, recognize as members of Christ's body and as ministers of his gospel, men bending beneath an accumulated mass of abominable wickedness, whom they would scourge from their presence, should they approach them stained with the guilt of but one of its component parts; we are reduced to no such necessity with regard to the Society of Friends. They have recorded their testimony against slavery in their discipline; and, at stated times, the inferior are bound to render an account to the higher meetings as to the fidelity with which they have maintained it. They have proclaimed before all the world their abhorrence of the crime of holding man as property, and their duty with regard to it; and it is the privilege of the world to watch their conduct, and judge of its correspondence with their professions. And how have they performed this vital part of their acknowledged duty? Has the country rung with their emphatic denunciations of this giant iniquity of our time, as did the world of two centuries ago with the fulminations of George Fox and his compeers against the wicked institutions, and the crimes of that day? Does the land rock with the agitation which the successors of those sons of thunder have aroused in view of the injustice, and cruelty, and wrongs, with which the land is filled? Are our prisons thronged with Quaker confessors, as were those of England and America in the seventeenth century,—men faithful unto bonds and death to the integrity of their testimonies? The external polity of the Society of Friends remains unchanged after the flight of two centuries, but a change has come over the spirit that inspired those forms. The business of Friends in those days was, to assault the great iniquities that overshadowed the world; and, in the discharge of it, they cared not what opposition they aroused, or what persecutions they encountered. In these days, and in this country, their pleasanter occupation seems to be, to live upon the capital their fathers accumulated, and to enjoy the vineyard, which they planted at such cost, in peace and quiet. In those days they thundered forth their testimonies at the market-crosses, on the hill-sides, and by the sea-shores, to countless multitudes;—their successors of the present day sleepily whisper them in the ears of Yearly meetings. In those days, they were dragged to jails, for going into steeple-houses, and speaking in men's ears truths which the hearers rejected and hated;—now, they themselves thrust men into prisons for uttering in their meetings testimonies they profess themselves to love and uphold. There are individuals in the Society—there may be meetings—that uphold the testimony of the Society against slavery; but truth compels us to say, that the Society, is a body, is false to its own standard of duty. And, in this particular, there is no difference between the divisions into which it is separated. The Society of Friends has felt the force of the corrupt public sentiment of the nation, in common with the other religious denominations, and yielded to its pressure like them. Its conduct in this regard is in nowise favorably distinguished from that of the other sectarian divisions into which what calls itself the religious world is divided, while its inconsistency with its own professed principles is more glaring than theirs. The churches have excommunicated members for rebuking their neglect of a duty which they do not acknowledge to be one;—the Society of Friends has disowned men for pointing out its unfaithfulness to one of its own acknowledged testimonies. The sects have done what they could to discourage their members from taking part in the anti-slavery movement, from their avowed hatred of its object;—the Society discountenances Friends in promoting it, when its purpose is what they themselves acknowledge to be right, and binding upon all mankind. The sects have shut out suppliant humanity, in this hated shape, from their churches, because they regard them as "holy ground, dreadful places, and the temples of God," and, as such, not to be desecrated by being put to so secular and profane a use. The Friends, also, in some parts of the country, have, like them, denied her a refuge in their meeting houses, though they claim for them no greater sanctity than belongs to any other "house made up of lime, and stones, and wood," and though they make loud professions of the peculiar love and reverence they bear her. The churches profess to regard their organizations as sufficient for the redemption of the world from all wickedness, that of slaveholding among the rest, and frown upon unordained and unsanctified interference with iniquity as an infringement of their monop

ples and measures of abolitionists, by George F. White, a minister of the Society of Friends. The editor of the paper was the only person justly responsible for what was admitted into its columns, and they were as freely opened to one side of the controversy as to the other. But an example was necessary, and the execution was summary. The decision of the Monthly meeting has been confirmed by the Westbury Quarterly meeting, and, subsequently, in the case of Isaac T. Hopper, by the Yearly meeting. James S. Gibbons declined an appeal to the Yearly meeting, and the case of Charles Marriott was prevented from reaching it till May, 1843, by the action of the Quarterly meeting. Thus the Society has cast out from amongst it, three of its most exemplary members—one of them a father in its Isreal, in years and just authority—in effect, for being members of the Executive Committee of the American Anti-Slavery Society.

The Yearly meeting at Baltimore, on the 31st of October, 1842, issued an address to the Society on the subject of slavery, which defines the position of the Society of Friends with sufficient accuracy throughout the country. Of course there are individual members, and particular meetings, that will repudiate the doctrines of the address. It begins by grossly misrepresenting the avowed purpose of anti-slavery associations to be the "abolition of slavery in our country by *political* or other means of a *coercive* nature," and on this ground deprecates the implication of Friends in such associations. But this is from no abatement of the concern of the Society for the advancement and prosperity of their well-known testimony against slavery. O, no! The testimony is then borne, of which it is enough to say, that it is copied by slaveholding prints with approbation. The danger of haste and impatience is feelingly dwelt upon; the calumnious warning against "joining with others in contriving or supporting a system of coercion, whereby the slaveholder shall be compelled to perform an act which he may not apprehend himself called upon to do," is again slanderously enforced; and the more excellent way of the application of the truth in love to the heart of the slaveholder recommended. The history of the origin and progress of this testimony among Friends is given, and the assertion is made, that, in thus "taking it up, publicly and openly, they did not desire to *invade the privileges* of their neighbors, nor in any way improperly to interfere with them"! * * * "And valuing above all things the liberty to act freely according to the dictates of the divine light, the Society felt no disposition to invade the sacred right of others to the same enjoyment"! The address then proceeds to recount with complacency the movements of the Friends in support of this testimony, and dwells, with almost ludicrous satisfaction, upon the fact that they have excited no hostile feelings in the minds of the slaveholders, either towards themselves or the colored people; that they have created no dangerous excitement in the public mind, ending in tumults and riots; but that their appeals have been received with respect, and listened to with patience. This state of blessed quietism they contrast with the agitation produced by the action of the anti-slavery societies, and candidly attribute the violence and outrage with which it has been accompanied to the manner of their assault upon slavery, rather than to its instinctive perception that their blows are aimed with mortal effect. The address proceeds to repeat the thrice-slain fallacies of the retardation of emancipation, and the deterioration of the condition of the slaves and free people of color; and again, in the same lying spirit, it warns their friends and brethren everywhere to pause and reflect, before "entering into associations founded upon principles, or governed by motives, inconsistent with the mild, forbearing, and peaceable spirit of the gospel"! "We may rest assured," it goes on, "that all attempts to effect the liberation of the slaves, by coercive measures, will be met, as they already have been, by a counteracting force, and if persisted in, will finally lead to violence—perhaps, to bloodshed"! * * * Such is a brief abstract of this address, than which a more cowardly, time-serving, and slavish document never proceeded from pro-slavery priest or presbytery. It can only be redeemed from the condemnation of fatuity, in which the absurdity of its positions and the weakness of its logic would plunge it, by the bold falsehood of its direct charges, and the covert malice of its insinuated slanders. And this address, we are told, was adopted with but two or three dissenting voices! We cannot, surely, be condemned as wanting in charity, when we place the division of the Society that submits to the jurisdiction of this Yearly meeting by the side of the other great pro-slavery sects that predominate over the land. Nor can we marvel, if such be the construction, by this important body, of the principles, the history, and the testimonies of their glorious predecessors, to hear that Henry Clay, the slaveholder and the duellist, made a decided impression on the respectable Society of Friends in Indiana, in his recent electioneering tour. "The wavering among them," writes the correspondent of the Richmond Whig, "have been confirmed, and the confirmed made enthusiastic. A delegation of Friends waited on him, to invite him to attend their meeting on the 2d, (Sunday.) When retiring from his room, the spokesman of the delegation—a venerable old man—took Mr. Clay by the hand, and said, 'Fare thee well, Henry; God be with thee, and we will!'"

From the Liberty Press.

CONVENTION AT LITTLE FALLS, HERKIMER COUNTY.

The convention, called by the Executive Committee of the Central New-York Anti-Slavery Society, to be held at Little Falls, on the 15th and 16th instant, in consequence of the inclemency of the weather, and the drifted condition of the roads, did not assemble until two o'clock, P. M. when a large number being in attendance from different sections of Herkimer, and the adjacent counties, the convention was organized by the choice of Matthew C. Rider, of Litchfield, President; Paulina S. Wright, of Utica, S. W. Brown, and Leicester Green, of Little Falls, Vice-Presidents; and Jennette Brown, of Oppenheim, Secretary.

The business committee consisted of Francis Wright, and James Halleck, Utica; Abby Kelley, Julia Ann Brown, and William J. Borland, Little Falls; and Wing Russel, Syracuse.

On motion,

Resolved, That all persons present, or who may be present at this convention, be invited to take part in its deliberations, and to vote in its decisions.

Dr. Hunt, Frankfort, and J. DeLoss Underwood, Herkimer, were appointed a committee on the roll; and Dr Hunt, S. W. Brown, N. Tryon, N. Stimpson, and William Johnson, a committee on finance.

After singing an anti-slavery hymn, the business committee reported the following resolution:

Whereas, the anti-slavery principles are merely the old democratic doctrines promulgated by our ancestors, and professed by the American people at large, those doctrines of equal, inalienable rights, which lie at the foundation of personal and political freedom; in fine, that Christian liberty laid down in the gospel; therefore,

Resolved, That any person professing democracy, republicanism, or Christianity, and yet opposing the restoration to liberty of every American who stands unconvicted of crime, stamps himself hypocrite, as well as despot and infidel, and is a most dangerous member of society.

On motion to strike out of the resolution all after the word despot, a most interesting and animated discussion arose, when the resolution to amend was withdrawn, and the resolution, as reported, unanimously adopted.

Evening Session opened by an anti-slavery song. The discussions on the following resolution occupied the entire evening:

Resolved, That the sentiments expressed in the late message of Governor Bouck, relative to the Virginia question, and the restoration of fugitives, convict him and the dominant party, of which he is the organ, of extreme political profligacy, and place the Empire State in an attitude of moral humiliation before the slave power, and degradation before the world, from which it cannot recover but by rebuking its governor, and by repudiating such sentiments, and cordially embracing the great principles of universal liberty and equal brotherhood.

The discussion being carried on by Abby Kelley, George Griswold, Little Falls, H. Newland, and J. C. Delong, Utica, in the affirmative, and Judge Beardsley and James Henry, Little Falls, in the negative, before an immense assembly of the friends and enemies of liberty, (the spacious Washington Hall being densely crowded,) the question was put, and the whole assembly being called on to vote, was carried by an overwhelming majority.

Resolved, That a committee of three be appointed, to forward to Governor Bouck the resolution respecting himself, and the proceedings thereon, and that George Griswold, S. W. Brown, and N. Tryon, be such committee.

Thursday morning.—Meeting opened by a liberty song. The tee-total anti-slavery pledge, and a resolution on the churches, were then reported, as follows:

Tee-total Anti-Slavery Pledge.

Believing slavery to be a heinous sin and crime, "a curse to the master, and a grievous wrong to the slave," we hereby pledge ourselves never to vote for any candidate for civil office, nor countenance any man as a Christian minister, nor hold connection with any organization as a Christian Church, except such as are practically pledged to labor with us for its immediate and entire extinction from our country.

And we further engage never to aid or countenance any forcible resistance *to* the slaves, should they attempt to regain their liberty by a resort to arms.

Whereas, slavery, driven from refuge to refuge, has taken the Church for its last hiding-place, and chosen the self-styled ministers of Christ as its advocates; and whereas, she has not been disappointed in the protection afforded by the one, nor in the services rendered by the other; therefore,

Resolved, That all abolitionists are bound to follow it to its favorite-hiding place, expel it thence, and with unhesitating fidelity withdraw their support from any church or clergyman who presumes to shelter or defend, or who will not use his influence against this hideous system of inhumanity and wrong.

After discussion, the pledge was circulated, and a large number of signatures obtained, it being the general opinion that nothing short of total abstinence from all support of this vile system can acquit us of blood-guiltiness.

Afternoon Session opened by prayer from J. Pratt, of Fairfield.

The following then came up for discussion:

Resolved, That, from the unexampled progress of the cause of freedom since the commencement of the anti-slavery enterprise, through the feeble efforts, under God, of a very few individuals, we have every reason to believe it lies in the power of abolitionists to sweep the terrible system of slavery from our country almost as soon as they could desire—in fine, that it lies with them to prolong or abridge its continuance, as they shall be more or less zealous and self-sacrificing.

Whereas, the anti-slavery cause is a great moral enterprise, and that to carry it on we must use means, and one of the most efficient means is to spread light before the people; therefore,

Resolved, That we proceed to form an anti-slavery stock company, consisting of two hundred shares, of fifty cents each, and that any person subscribing for four shares shall be entitled to the National Anti-Slavery Standard one year, or for two shares, six months.

After discussion, subscriptions to the stock were taken, and the resolution adopted, when the pledge and Church resolution were called up, and, after an able and careful examination, by H. Newland, J. Halleck, J. Pratt, J. Campbell, F. Westby, Eld. Courier, and Abby Kelley, in the affirmative, and J. Henry, and Mr. Clark, in the negative, were adopted by a vote nearly unanimous.

The following was then adopted, after a short discussion:

Resolved, That the prejudice heretofore existing in the nation against our dark complexioned countrymen, is the foul spirit of caste, and is unnatural, vulgar, cruel, and murderous, and cannot be cherished by any Christian or philanthropist.

Notice was then given that the evening session would be occupied in exposing the hypocritical and wicked conduct of the Mohawk Courier, a paper published at Little Falls, and also the inconsistencies of the Herkimer Journal.

Evening session opened by singing.

George Griswold offered the following:

Whereas, the Courier, after being requested, by one of its patrons, to publish the following resolutions, passed unanimously by both houses of the Vermont legislature,

"1. That, as the representatives of the people of the State of Vermont, we do protest against the admission into the Union, of any State whose constitution tolerates domestic slavery, or the annexation of Texas, or any other territory, in which slavery exists.

"2. That we believe that Congress have the power, by the Constitution of the United States, to abolish slavery and the slave trade in the District of Columbia, and in the territories of the United States; and that if Congress refuse to abolish slavery in the District of Columbia, that the seat of general government ought to be removed from that District to a place where slavery and the slave trade do not exist.

"3. That we believe Congress has constitutional power to prohibit the slave trade between the several States in the Union, and to make such laws as shall effectually prevent this trade, and ought to exercise this power.

"4. That the Constitution of the United States ought to be amended, so as to prevent the existence and maintenance of slavery in the United States in any form or manner.

"5. That our senators in Congress be instructed, and our representatives be requested, to present the foregoing resolutions to their respective houses in Congress, and to use their influence to carry out the principles thereof.

"6 That the government of this State be requested to transmit a copy of the foregoing resolutions to each of our senators and representatives in Congress."

And the conductor of said paper, after setting up the type for the purpose of printing them, deterred either by the central regency of the self-styled democracy of Little Falls, or by other reasons, refused to publish them.

Whereas, the Mohawk Courier, a newspaper professedly democratic, has ever been characterized by its obsequious servility to the dictation of its southern masters, and has been equally notorious for its abuse of abolitionists, misrepresenting their motives, and misstating their acts, whereas the recent numbers of that paper have put forth many false statements in relation to the saying and doings of the friends of the slave, with brazen impudence accusing them of stating what "is not true," as the abolitionists assert "that the southern States hold under the general government a larger number of posts, and draw from the treasury a larger annual amount than their proportion according to population," and also containing other similar falsehoods; therefore,

Resolved, That the Mohawk Courier is utterly unworthy the patronage of all real democrats, and only fit to be the organ of northern men with southern principles.

Resolved, That the Herkimer County Journal, professing to be opposed to slavery, is grossly inconsistent in urging the claims of Henry Clay for the presidency, he being a notorious duellist, gambler, and slaveholder.

Discussion by G. Griswold and A. Kelley in the affirmative, and Judge Beardsley and J. Henry in the negative, when the slavocratic defenders of the "peculiar institution," finding the time of its existence was short, set up such despairing death-shrieks and lamentations, as utterly drowned the voices of the affirmative, and after some wallowing and writhing, and gnashing with the teeth, on the part of those from whom the demon had been commanded to come out, the hall was finally cleared, the convention in the meantime having adjourned to meet at nine o'clock the next morning.

Friday morning.—Convention opened by prayer from J. Campbell.

The following additional resolution, touching the Courier, was then introduced, and after a short discussion in the affirmative, the negative having been chased away by the beams of the morning sun, was adopted, together with those under discussion the evening previous, by an overwhelming majority.

The following, from the business committee, were then, after an animated debate, adopted by a unanimous vote:

Whereas, Augustus Beardsley, on the day he received notice of his appointment to the office of Judge of Herkimer county, did, in a speech in this convention, excite the mob to a disturbance which resulted in the destruction of property, and the entire suppression of free speech; therefore,

Resolved, That he is unworthy of that high office, to which he is appointed by Governor Bouck.

Resolved, That such attempts to break down the liberty of the people, and aid slaveholders, will tend, as it ever has done, to wake up the slumbering spirit of true democracy remaining in the North, hasten the day of freedom, and consign the authors of such mobs to universal disgrace and contempt.

Resolved, That we are bound with the slaves of our country, whether we will obey the sacred injunction, to remember them or not; and we now stand as a nation, and as individuals, shorn of many of our most precious rights and robbed of much of our hard-earned wealth by the slavocracy of the South, through the servility of the North, and we have the most indubitable evidence that we shall never see freedom and prosperity for ourselves, till liberty shall be proclaimed throughout all the land, unto all the inhabitants thereof."

Resolved, That the friends of human rights, and especially the women of Central New-York, are earnestly entreated to commence immediate preparations for the fairs to be held at Syracuse on the first of August next, and in Utica on Christmas week, by the women of the Central New-York Anti-Slavery Society, and each town is requested to furnish a table, and send a delegate to have charge of their contributions at each of the above-mentioned fairs.

The thanks of the convention were then voted to Messrs. Stimpsons, owners of the first Freedom Hall in Herkimer county, for their kind offer of the same, gratuitously, for the use of the convention; and also a vote of thanks to the citizens of Little Falls, for their cordial hospitality to the members in attendance. On motion

Resolved, That the proceedings of this convention be offered for publication to the National Anti-Slavery Standard, Liberty Press, and all the papers of Herkimer county. MATTHEW C. RIDER, *Pres.*
JENNETTE BROWN, *Sec'y.*

Communications.

REVIVALS AND SLAVERY.

"Ye spirits of the free!
Can ye forever see
Your brother man
A yoked and tortured slave,
Scourged to an early grave,
And raise no hands to save,
E'en when you can?"

I can hardly make the reader feel how deeply these words entered into my soul, a few evenings since. Not because I felt guilty of neglecting the cause of the slave altogether, but because I did not reprove the spirit of slavery with a tithe of the indignation and earnestness that my conscience afterward admonished me I ought to have done. But, ah! the fear of offending, and "disturbing the meeting." I will describe the scene, with brevity:

A few days ago, business called me a two days' ride west of this place, (Sennett.) I called at a village (the name of which I will suppress, lest my object in writing this be deemed retaliative,) to tarry for the night, with a family of Friends, warmly and zealously devoted to the cause of human rights, by whom I was informed that there were in the place three or four protracted meetings, in active progress. To one of them I accompanied my friend, the Friend. After sitting a few moments, I saw the preacher enter the house, accompanied by the pastor of the church. The preacher (the evangelist, I mean) was a young man, of ordinary appearance, yet somewhat active and enthusiastic in his manners, and "well calculated," I should think, to conduct a meeting of the kind. After singing, praying, and exhorting, for a few moments, it was announced by the pastor, that the hour for preaching had arrived, and requests for prayer would be received. Soon, some twenty requests were made, and repeated from the pulpit. One desired prayer for an "ungodly wife;" another for an "intemperate husband;" another for "a sinning old father;" the pastor requested prayer for the "conversion of all the infidels and universalists in town;" the evangelist hoped all would "pray for the spirit;" and a young lady invited prayer for "a dear young friend." I responded to all these, but there was still an "aching void." My heart lingered around the comfortless abode of the poor bondman, and his afflicted wife and babes. The voice of their sorrows pierced my heart. I could hear the melting cry,

"No man cares for my soul,"

seeming to come up from the slave cabin, uttered by the voice of *man*, my brother! The spirit of my God came upon me, and my soul was annointed to "speak for the dumb, and to plead the cause of the oppressed." I arose, and requested prayer for three millions of men, women, and children, who, by the people of this "great country," are reduced to the terrible condition of "chattels, to all intents, purposes, and constructions." And, that those who hold them in this condition, (some of whom profess to be children of God!) might be converted to the religion of Jesus Christ, which is a religion of *love* against *hatred*, *justice* against *robbery*, and *humanity* against *brutality*. I hoped they would pray that God would *revive* that religion which our Saviour gave the world; teaching us to love one another, and to do as we desire others should do unto us; that the name of Christ might be redeemed from the reproach brought upon it by false professions, and false piety! I took my seat. The house was electrified. It was a new thought, to some of them. By some, I felt assured, from their hearty "amen," the request was entertained with favor; by others, I feared it was spurned with prejudice and hatred; I saw it in the bitter scowl of their proud faces. But the most afflicting circumstance, was the manner in which the subject was treated by the evangelist. He barely alluded to the request, just enough to show what he meant when he prayed that "nothing might be introduced to divert the minds of the people from the great object of the meeting, which was the conversion of sinners, *here*, and not in *other States*." The pastor prayed earnestly for the slave. He was a sensible, good minister.

I was at another meeting, a few days since; and, in speaking of the evidences which the *world* ought to have of our being built upon the Rock, I alluded to "our efforts to ameliorate the sufferings of the human family; to save the drunkard, and wipe tears from the eyes of his afflicted wife and children; to turn the heart of man to his brother man, and break the chains of slavery; to bring the oppressors to repentance, and rebuke those who join hands with their wickedness." I took my seat; and immediately the elder urged the people to "keep the exciting subject out of mind, and centre all their hearts upon the sinners around the room and neighborhood." The next day, he said that my remarks had "driven the spirit of God away from the house, and sent souls to hell." A "sister" said the abolitionists had ruined more souls than they could ever emancipate, by grieving away the spirit, and driving conviction out of the minds of young converts. And it has been the *expressed* wish of some of the members, whose views and feelings sympathized with hers, that the anti-slavery friends in the church would hold "*separate* meetings, and not disturb the pious feelings of the converts, and the rest of the church, by introducing the subject! It may well be inquired, what would become of "the rest of the church," if they should leave? for the mind naturally reverts to Sodom and Lot.

The two meetings thus briefly referred to, are a sample of a large number; but enough has been written to show the genius of that religion, which, by the revivals many are rejoicing to see advance, is spreading its deceptive power far and wide. I say *deceptive*, because it does not create *pure and impartial love to man*, in the hearts of its subjects; and *without* that pure and impartial love, God has said, no man has evidence of being a Christian. If the introduction of the cause of human rights, involving the emancipation of the enslaved, produces such hatred and excitement in the hearts of those who are engaged in the very midst of a revival, what is the evidence of their character? The converts of these revivals, to a very great extent, must *be converted to the love of man*, after they have been passed upon and decided to be indeed Christians, and received into the churches.

How blind and obtuse must be the moral vision of those professed leaders of the people in religious matters, who take it upon themselves to rebuke the child of God that opens his mouth in prayer for the emancipation and conversion of the slave! How contracted and selfish the heart that beats with envious malice, to hear a Christian pleading for the poor, perishing bondwoman, and her chattelized babes. And how plain is it that such persons have not the spirit of Christ. *Without* that spirit, they are none of His.

Friends of the slave, and of pure Christianity, you can see, in the light of these facts, and the principles they involve, how much influence it is your duty to throw on the side of what may be called a revival. You are to judge of its character by its fruits, and not by its excitement. Many causes may combine to *excite* the minds of the people, and reform many of them in *some* things; all which may be matter of rejoicing. But does the *re-form trans-form* men from the image of selfish, hating satan, into the loving and benevolent God? Does it make its converts feel and act godlike? If not, it lacks the impress of divinity, and its origin is of no flattering character. "It is easy to convert men now," said a student, the other day, while holding forth in a protracted meeting. Yes, no doubt it is easy to convert men. The standard is so low, and indefinite, that a mere expression of *willingness to be saved*, is about all that is expected. To become a *new* man in Christ, is not fully appreciated. The requisitions of Christianity are very broad; and when answered, the cause of abolition, or any cause, involving the same heaven-given standard of benevolence, will be hailed as a happy field of effort, and a delightful means of carrying out the feeling of pure and christlike philanthropy. I love the cause of anti-slavery, because it affords healthful action to the religion of my heart. It identifies my soul with Christ. It unites me still closer to man. It destroys the miserable prejudice of caste; it links together the interests of the human family, by an everlasting and holy tenure. O, that God would revive *this* religion in the world! When this is done, we may truly sing,

"Lo! the gloom and the blackness of night
Have suddenly vanished away,
And all things rejoice in the light
Of FREEDOM'S meridian day!
Restored to their sight are the blind—
No longer they grope for the wall;
All who seek may with certainty find,
For clear is the vision of all!"

J. N. T. TUCKER.

Sennett, 1843.

LETTER FROM CYRUS M. BURLEIGH.

The following article was written early in the year 1835, by a distinguished seceder from the anti-slavery enterprise. It is taken from the Emancipator, in which it was then published. This language, published eight years ago, contains truths, the application of which, has brought much odium on consistent and faithful abolitionists. If I am not mistaken, the author himself has been quite active in heaping opprobrium on those who have proclaimed and acted out the doctrine he then so plainly asserted.

Who is it that denounces as "unchristian and infidel," *now*, what was good and sound anti-slavery doctrine in 1835?

From the Emancipator.

On the Sabbath, brother Thompson preached in the afternoon for the Rev. Mr. Hayne, and I preached for the Rev. Mr. Cressy, (Baptist) South Boston; and in the evening we held a meeting in the Anti-Slavery Hall, which was addressed by myself, May, and Thompson. Subject: "THE VOICE OF GOD TO THE CHURCHES, IN THE RECENT REMOVAL OF DISTINGUISHED LABORERS FROM THE MISSIONARY FIELD." The view we were constrained to take was this; that God in these dispensations, was telling his church, in language not to be misunderstood, that he did not wish them to spread abroad a spurious Christianity; a slaveholding, fighting, proud, fashionable, cord of caste, licentious Christianity; a Christianity that would need itself to be *Christianized*; a Christianity such, that if it did for the world, what it does for America, it would make one-sixth of the world *slaves*, and then throw around the prison-house of their oppression, the sanction of the *pulpit*, the legislative hall, and the press; in a word, a Christianity such, that if a distant pagan were to be converted to a *pure* Christianity, and were to bring that Christianity with him to this land, to bear its testimony against some of the sins that prevail *here*, he would find himself shut out of the pulpits, and branded as the sower of discord, and the stirrer up of dissensions, by the ministers of American Christianity; such, in a word, that if the pagan world were to be this hour converted unto God, it would either be a conversion to the kind of Christianity now prevalent, (in which case they would need to be converted *over again*,) or it would be a conversion to *pure* Christianity; and in that case, the first thing to be done by the then converted pagan world, would be to fit out a mission to come and re-Christianize Christian America. AMOS A. PHELPS.

Here we have it asserted, that the Christianity of the Church of America is "A SPURIOUS CHRISTIANITY," "A SLAVEHOLDING CHRISTIANITY," A "FIGHTING" CHRISTIANITY, A "PROUD CHRISTIANITY, A "FASHIONABLE" CHRISTIANITY, "A CORD OF CASTE," A "LICENTIOUS CHRISTIANITY," and a Christianity that "NEEDS TO BE CHRISTIANIZED." This is represented as the Christianity *which is sent to the heathen*, which is surely, if there be any difference between the two, more pure than what we have at home. We have the declaration here, by the Rev. Amos A. Phelps, that American Christianity, and (of course) the American Church, is so licentious and corrupt, that if the pagans were converted to *true* Christianity, they would be constrained to send a mission to *convert and re-Christianize it*. It is also affirmed, that if they did send us such a mission, that their missionary would be "*shut out of the pulpits, and branded as the sower of discord, and the stirrer up of dissension, by the ministers of American Christianity.*" The Christianity of America, we are told, if it should prevail throughout the world, *with the same influence that it exerts here*, would enslave "one-sixth of the world," and then "*throw around the prison-house of their oppression, the sanction of the pulpit, the legislative hall, and the press.*" If this be not "an attack on the Church and clergy," I am at a loss to discover what would be so. I have never seen anything from Garrison or Rogers, against the Church, more terribly severe than Mr. Phelps was, eight years ago. Is it more criminal to accuse the Church of guilt for its pro-slavery *now*, than it was in 1835?

LETTER FROM A YOUNG EMANCIPATED SLAVE.

I send you a literal copy of a letter addressed to Thomas Whitmarsh, by Edward Knight, a negro boy of Jamaica, only ten years old. He was formerly a slave, and has learned to read and write since emancipation there. Mr. Whitmarsh knows him well, and assures me that the letter is without doubt his own unassisted composition. The handwriting is easy, legible, and handsome.

E. G. LORING.

EPWORTH, [Jamaica,] October 13th, 1842.

DEAR SIR,—I beg leave to acknowledge my gratitude for the kind present of books you have sent me for the use of the families residing in this village; and I hope by prayer we shall make a good improvement by them. They are come in a seasonable time, for our minister has got us a teacher for the children, and we shall find them quite useful; the school is not begun yet, but I hope soon. We are trying to get our school-house done, which will also serve us for a preaching place until we are able to build a chapel.

We have preaching here every Lord's day at two o'clock in the afternoon; and we are beging the Lord to make us his people.

I shall feel very grateful whenever it is convenient to you to send us such books as you judge will be useful, and I trust the Lord will reward you abundantly.

I remain, dear sir,
Your very humble servant,
EDWARD KNIGHT.

BUCKS COUNTY MEETINGS.

At a quarterly meeting of the Bucks County Anti-Slavery Society, held at Dolington, on the 4th instant, the following resolutions were adopted:

Whereas, this society have been informed that Isaac T. Hopper, that devoted friend of the slave, has proposed visiting this county, for the purpose of addressing some anti-slavery meetings which may be appointed for him; therefore,

Resolved, That a committee of two from each local society be appointed to attend to preparing places for meetings, and giving suitable notices thereof, at such time as it may suit our friend to visit these parts.

The following persons were appointed: William H. Johnson, Charles Smith, jr., Amasa Worthington, Isaac Twining, Jacob Trego, Dr. Watson P. Trego, Mahlon B. Linton, William Lloyd, Mardon Wilson, and T. E. Longshore.

Resolved, That the following pledge be recommended to abolitionists, and others, for their signature; and that it be recorded in the book of minutes:

PLEDGE.

We, the undersigned, in view of our responsibility as freemen, and as Christians, do agree not to use our political power, or our moral influence, to elect to, or sustain, in any office, in Church or State, where the incumbent may officially influence the cause of freedom, any individual who is not the acknowledged friend of human rights, and the uncompromising opponent of American slavery.

The following was offered by Richard Janney; and after an animated discussion, was laid over till next meeting:

Whereas, we believe American slavery, with all its enormities, was instituted, and is continued, principally for the profits of slaveholders; we think so, because every regulation of the system seems to have been made to promote the interest of the master alone; the slaves are deprived of the earnings of their labor, except only a bare subsistence; nor have they any more control of their persons, the improvement of their minds, or of their children, and other near relations, than they have of their earnings; thus have slaveholding Americans framed by law, this worst of heathen institutions, in its worst form, which enables them to devote to robbery, prostitution, and ignorance, beings made in the image of their Maker; and whereas, it is a matter of much importance that we be not found giving countenance or support to this great wickedness, of darkening the minds of the wronged and suffering slaves, in order that they may be robbed of their wages, and all their rights, with impunity; therefore,

Resolved, That to use the produce obtained by such unrighteous means, knowingly, is wrong, and clearly makes us participants with the oppressors; it is "seeing a thief, and consenting with him;" it is "partaking of other men's sins;" it is being a party in the injustice of "using our neighbor's service without wages, and giving him not for his work;" and of "keeping back, by fraud, the wages of the laborers, who have reaped down their fields;" of indirectly doing that which perpetuates all the wrongs incident to his unhappy condition; and must, while persisted in, expose us to the action of retributive justice—"as you measure out to others, so shall it be meted out to you."

Extracted from the minutes.
WM. BURGESS, *Rec. Sec.*

Attleborough, 3d mo. 8th, 1843.

CHESTER COUNTY SOCIETY.

The next Seventh day after I attended the anniversary convention held in Friends' meeting-house at Kennet square, (as mentioned by W. H. J. in the Standard of the 23d ultimo,) the Chester County Anti-Slavery Society met in the same place, and though the traveling was bad, the meeting was large.

I took the opportunity, on this occasion, to confute some reports, that I understood had been put in circulation, by some individuals from this city and neighborhood, during last summer, which, if true, would have a tendency to affect my reputation unfavorably. I was told it had been said, that the cause of my disownment, by the Monthly meeting of New-York, had not been fully stated in the Standard; and that there were *other* charges against me. I informed the meeting that the original charge, in the handwriting of the clerk, as I received it from the committee appointed to visit me, would be placed in the hands of a Friend in Philadelphia, where all who were inclined to see it, might do so.

The cause of this misrepresentation probably was a consciousness that this charge is in itself futile, to save their reputation, and to clear the Monthly meeting from the odium, which its proceedings have justly brought upon it. It will be difficult to make those acquainted with the disposition and temper, in which my case was taken up and prosecuted, believe that my persecutors would have omitted *any* charge, they could have made in truth, that would have strengthened their cause. A narrative of the proceedings of the society in my case is now in the press, and will, probably, be ready for delivery by the first of next month; when the public will have a full account of these most unrighteous proceedings.

Once the Society of Friends were a society of love, and of universal brotherhood. "See how the Quakers love one another," was a common saying. But, alas, "how is the gold become dim! how is the most fine gold changed!"

The meeting was informed that the address of the Yearly meeting, lately held in Baltimore, and which professes to be the result of a concern originating in it, was prepared some weeks before it was held, and was read to several Friends at a distance of more than one hundred miles from that city.

The meeting at Kennet square was composed generally of members of the Society of Friends; and all seemed to feel a deep interest in the cause that brought them together. The names of Warner Mifflin, George Churchman, Jacob Lindley, and others, were revived among them; and doubtless there were many present, who, with myself, remember the fervent, anti-slavery zeal of those devoted servants of God. I took a tour of about eighty miles through the country, and was much gratified to witness the interest generally felt on the subject. Neither the sneers of the licentious, nor the frowns of the sectarian, can divert them from steadily pursuing the path of duty. Like the worthies abovenamed, they are glad to take any and all by the hand, who are sincerely devoted to this cause, let them profess faith in any creed, or no creed. It was truly encouraging to see that the members of the Society of Friends generally, in this quarter, maintain their testimony against the cruel, anti-Christian system of slavery, with a dignity and firmness becoming their profession, and also against ecclesiastical intolerance; and they show forth their faith by their works.

During my late tour in Pennsylvania, I was comforted in seeing that badge of discipleship, brotherly love, yet conspicuous among them. It was indeed to my often depressed spirit, like "springs of water in a thirsty land." My heart overflowed with gratitude and thanksgiving, that I was once more permitted to mingle in sympathy and fellow-feeling with Friends who are such, not in name only, but in deed and in truth. They breathe there a pure atmosphere; their souls are not fettered with narrow, bigoted, and selfish prejudices, mostly the offspring of ignorance and pride, which pass with so many for religion. I. T. HOPPER.

OBITUARY.

Died, on the first instant, RUDULPH JUSTICE, son of George M. and Esther S. Justice, of Philadelphia, in the twenty-first year of his age.

In announcing the death of our beloved young friend, we feel it due, as well to his character, as to our own feelings, to give expression to our high appreciation of his virtues, and our sincere grief at his departure. We have known him long and well; and now that he has been removed from our companionship, and we shall look upon his face no more, we remember, with peculiar pleasure, his goodness, his gentleness, and his truth. His was, indeed, no ordinary character. That which was but opinion, or belief, to others, was to him principle and faith; and thus, through constant watchfulness and care, he was enabled to "*live as a life* what he apprehended as a truth." An universal favorite in the circles in which he moved, he yielded to none of the temptations to which society exposed him. Surrounded by means of pleasure, so grateful in our youth, he adopted none of them which his conscience could not approve. Ever mindful of what he believed to be right, and ever faithful to his enlightened convictions of duty, he spent each day as though it were his last. And when his hour came to leave the beautiful world to which he was bound by so many associations of happiness and love, he was willing to change his life on earth for one of immortality; and peacefully breathed his last breath, trusting to find in Heaven *another home* and *another Father*. T. S. C.

PHILADELPHIA, 3d mo. (March) 8, 1843.

The Philadelphia Junior Anti-Slavery Society, in recording the death of their late fellow-member, Rudulph Justice, have adopted the following resolutions, in humble tribute to his memory:

Resolved, That his clear conviction of right, his strict adherence to duty, and his early devotion to the cause of the slave, are gratefully remembered by us in our affliction, and will be cherished with faithfulness until our latest hour; trusting that the purity of his life will ever exercise its influence over our actions, and so chasten our every thought, that while we may enjoy, as he enjoyed, the pleasures of our beautiful world, we may ever be prepared, like him, to change our earthly existence for one of immortality.

Resolved, That in his death we feel the loss of one who was to us a warm and faithful friend; whose cheerful disposition, amiable deportment, and kindness of heart, endeared him to us, with ties which death has no power to sever; and that our only consolation is, the conviction afforded us by the innocency of his life, and the peace of mind with which he met its close, that he was prepared to change his earthly life for one of unchanging bliss; that his spirit has but escaped from its earthly tenement to enjoy eternal happiness in the kingdom of Heaven.

Resolved, That in the early departure of our friend, we recognize one of the inscrutable workings of that Providence which, as we believe, first called us to the work of emancipation; and which now speaks to us, in our memory of the dead, to press onward while it is yet our day; for the night cometh to all of us, wherein we can work no more.

T. S. CAVENDER, *President.*
EDWIN SALTER, *Secretary.*

The Anti-Slavery Standard.

NEW-YORK, THURSDAY, MARCH 23, 1843.

☞ TO SUBSCRIBERS. ☜

Those subscribers to whom bills are sent with this paper, are earnestly requested to remit the amount to the Treasurer, without delay. An agent cannot call on every individual, where subscribers are scattered over a wide space. The reasonableness of this request is apparent. We ought to pay as we go; but it will be entirely impossible, if those who receive the Standard, do not pay for it.

The Executive Committee urge this request upon all who receive bills. Delay not a single day; but send us the amount due, and as much in advance as possible.

CHRISTIANS AND HEATHEN.

"Oh, wad some power the giftie gie us,
To see ourselves as *others* see us!
It wad frae mony a blunder free us,
And foolish notion."

A short time since, I was reading the account of an attempt made by the American bark, Roderick Dhu, to punish natives on the coast of Africa, for having massacred the crew of the Mary Carver. The papers eulogized Captain Simes, for his efforts "to make the American flag respected by the savages;" but I asked why it *should* be respected?

The deep interest I have taken in the wrongs of the colored race, leads me to look, "with anointed eyes," upon the history of *all* our relations with heathen tribes and nations. In the days of thoughtless youth, I too should have deemed that the captain of the Roderick Dhu was taking the proper way to make our "flag respected;" but now, my mind steps over to the African side, and I ask, "How *can* the natives respect a flag, which they have been accustomed to see floating over vessels that come to steal their wives and children, and burn their defenseless villages? What do *they* know of Christian nations, which is deserving of respect? The kindest, purest, best of human characters, have indeed been the growth of the blessed religion of Christ; but the poor African has seen none of these. *He* knows us only through the licentious sailor, and the avaricious, cruel slave trader. Perhaps one of the thousand "Christians" he has seen, is a missionary, who tells him that our religion teaches us to love one another, to forgive all injuries, and not to smite even when we are smitten. He inquires of the men who sell him rum and gunpowder, "Is that *true* what your missionary tells? Do all the folks in your country *believe* that religion? "Oh, yes; we are all Christians."

The poor heathen ponders upon this matter. He remembers how certain "white devils" prowled about his hut a year ago; and how they stole his two little girls, while they were in the bushes, stringing berries for necklaces. He remembers how his brother was decoyed on board a ship, by the promise of gunpowder in exchange for yams; and that his brother was heard of no more. Some told him they cut him up, and salted him; for that Christians eat the heathen. Others said it was not so; but that they carried him off to a Christian country, to make him a slave; because Christians do not like to do hard work, and so they stand over the heathen with a whip, and make *them* do it. The missionaries assure him that the slaves are very kindly treated; and that it is a great thing for them to be carried to a Christian land, where they are taught about Christ, who said that men must do unto others as they would that others should do unto them; and that all men are brethren, because God has made all the nations of one blood.

He asks, "Did the men that lied to my brother, and stole my babies, and brought my neighbor down with buckshot, and set fire to our village in the night, that they might catch our scampering women and children, lid *they* come from a country where they had heard about this Christ?"

The missionary feels his tongue cleave to the roof of his mouth; especially when he recollects that the slaves thus caught, or some of their helpless descendants, have been sold by "pious slaveholders," to pay the expenses of his own mission to Africa. The best he can answer is, that those *traders* were wicked men, and no Christians.

"But who *bought* my babies, and my brother, and my neighbor, when they reached a *Christian* land?" inquires the benighted heathen: "Will the men that bought them teach them about Christ, as you say?" "Some of them will," replies the Liberia missionary; "for some of them are very pious men."

The African thinks over all this, and can make it assume no shape. He recalls all the facts in his own experience, by which he can judge of that far-off Christian nation, whose ships carry the starry flag. "They shoot, they stab, they steal, they

ever was called by so bad a name as piracy. I will merely remark, that the New Orleans' papers, some twelve or twenty days ago, gave an account of the unusual phenomenon of a snow-storm in the far South. They said that the astonishment of the "young negroes, *fresh from Africa and Cuba*," was very great, and the capers they cut on the occasion were extraordinary. How *came* those young negroes *from Africa* and *Cuba*? Is not the slave trade declared piracy? Do not our orators, on every Fourth of July, plaster the nation with praise for that magnanimous tariff on *foreign* production, and consequent protection to *home* manufacture? How, then, *came* those young negroes into our southern States, "fresh from Africa?" Virginia should look into this matter. *It* is an unjustifiable interference with *her* monopoly of the slave trade.

But to return to our relations with heathen nations: I feel assured that in no quarter of the world will it bear investigation. Three or four years ago, I met in a stage-coach, a middle-aged and very intelligent sailor. He seemed to be a man of few words, and probably would not have been drawn into conversation, had not the passengers inquired why his right thumb hung upon his wrist, as if the joint were dislocated. "A Malay woman cut off my thumb," said he. "A Malay woman!" they exclaimed; "how came you to fight with a woman?" "I would not have fought with her, if I had known she had been a woman," said he; "but the Malay men and women dress so much alike, that you cannot tell them apart. I killed her; and I've always been sorry for it."

After a slight pause, he added, with a sigh, "It was a bad business, altogether; and I never have felt right about it. You remember the United States ship Potomac was sent out to chastise the Malays, for murdering the crew of a Salem merchantman? Well, I was on board the Potomac, and was obliged to do as I was ordered; but I knew too much, to feel right about it. I had been three trading voyages to Malacca myself; and I knew that the Malays were as fair in their dealings, as honest and trustworthy, as any nation under the sun. Whosoever treated them well, might trust them with untold gold. I knew that their provocations were very great, before they lifted their hands against an American sailor. I will tell you some of the things that provoked them to that massacre. The Salem ships traded with them for pepper, which they brought on board in vessels of their own, and received goods, tools, and trinkets, in exchange. There was a great deal of cheating in these transactions; but that was not the worst of it While a Salem vessel waited for her cargo, it was proposed that the sailors should go on shore, to help the Malays pick pepper, because the captain wished to depart on a certain day, and he feared that there would not be a sufficient supply of pepper in readiness. This was agreed to by the unsuspicious natives. Many measures of pepper were brought on board and left, with the promise of receiving the stipulated barter early in the morning. Baskets heaped with pepper, which had been picked by the sailors and the Malays during several days, were standing about among the bushes. Late at night, these were all secretly brought on board, and the ship set sail, without paying the Malays a copper. Of course, this made them very angry; but it was not until another American vessel played them a similar trick, that they vowed vengeance. The next ship's crew that went on the coast, fell victims to the treacherous avarice of those that had preceded them. But our newspapers talked only of the savage massacre committed by the Malays, and the necessity of preserving the honor of our flag; they never said a syllable about the stolen pepper; nor did they seem to remember that the Malays had not the Christian religion to guide them, as *we* have. They said the insult to our flag must be resented. So they sent out the Potomac to punish the savages; and we attacked a fort, and killed two hundred men, women, and children; for they all fought us, like tigers. I don't know whether any of the two hundred had anything to do with massacreing the American crew, or not. Our business was to vindicate the honor of the American flag, and to teach them to keep hands off of American sailors. It was a bad business; and please God, I never will go on board a man-of-war again. I never see my thumb, without thinking of that poor Malay woman. We were all hacking, and hewing away, and I didn't know who was who. I wouldn't have killed her, if I had known she was a woman."

"Why not?" said I. "Is it a less sin, in the eye of God, to kill a man than a woman?"

"Why, you know, said he, "that, as a general thing, women don't defend themselves; and nobody that has a spark of manly spirit, will fight those that don't fight in return; and so, if here and there a body finds a woman who does fight, it makes him feel mean to strike her. I would give a good deal if I had not killed that woman."

"Then," said I, "if one nation *wouldn't* fight, another *couldn't*; and if one man *won't* defend himself, another *can't* strike him twice. It is an easy way of stopping war, my friend; suppose you try it?"

He smiled, and looked out of the window, as if in thought. I had set him on a track, which, if followed, would disband navies, and upheave thrones and senate chambers. I know not into what soil the seed fell; but it is well to scatter seed by the wayside; for even if fowls of the air devour it, there is no telling in what far-off green island of the ocean it may re-appear, in the form of a vigorous tree.—L. M. C.

LETTER FROM WASHINGTON.

WASHINGTON, March 17, 1843.

I have received new evidence, of late, of the zeal of Mr. Upshur, the Old Eastern Shore Secretary of the Navy, to acquire Texas, California, or some other footing, no matter what, in Mexico. If the vile reptile, slavery, can find a place to put in a feeler, it will insert its whole body. Let the people of the free States look well to our affairs with Mexico; for I fear that in the distracted state of that country—distracted, in some measure, in consequence of the intrigues of *our* government—she has no reliable means of protection, except a just and indignant public sentiment in the free States. Let the people be informed, and Mexico, and *we*, and the cause of liberty, are safe. But observe, for a moment, who they are that represent the people of the United States in all their relations with Mexico. Our minister there is Waddy Thompson, who moved in the House of Representatives the recognition of Texas, voted constantly against calls for information on the subject of our negotiations for it; and has been, throughout, a zealous and unflinching advocate of annexation, and of the whole train of Machiavelian manœuvres resorted to by the executive, for the accomplishment of that object. So much for the minister.

The commander of our army, on the borders of Mexico, is Edmund P. Gaines, of Virginia, who either violated his instructions, or entered into the collusion of *double orders* with President Jackson, for the purpose of invading Texas. He took possession of a town, and lent the countenance of his presence, and of conjoint preparations, to the Texan conspirators and brigands, just then in the crisis of their fate. In 1836, after the battle of San Jacinto, Gen. Gaines wrote from his camp to the Secretary of War, as follows:

"The affairs of this infant republic are assuming an aspect not only of the deepest interest to its inhabitants, of the present moment, and to the millions and *tens of millions* destined in the present century to enjoy its fertile soil, and salubrious atmosphere, but *an aspect of incalculable importance to our beloved country*; to whose benign institutions the inhabitants of Texas, of all classes, already look as the only guide and sure basis of their present safety and future prosperity and happiness.

It is believed by all whose opinions I have had the means of knowing, that the people of Texas are all willing, and most of them extremely anxious, as soon as possible, to apply to our government for admission into the Union, as a State, or as two or more territorial governments, or in any manner in which they will ultimately enjoy the benefit of our institutions." So much for the military commander.

The commodore of our squadron is Capt. Thomas Ap Catesby Jones, of Virginia; who, though he has committed, and, *as the Secretary of the Navy says, in violation of his orders*, the greatest outrage upon Mexico that can be perpetrated by a commander, upon a friendly nation, is nevertheless informed, in the order of recall, that he may take his own time, and consult his own convenience, in obeying it. I submit that he ought to have been directed to surrender the command to the senior officer, and come immediately home, by the shortest route. Such would have been the order, if it were not "a foregone conclusion," that he is to be screened from punishment or censure. Let the readers of these letters remember that it was asserted, upon the first appearance of the semi-official condemnation of Jones, in the Madisonian, that these fair professions were to appease the government and people of Mexico; and instead of "a prelude to doing justice to that country, would turn out to be a prelude to doing nothing!" I have no peculiar means of information here; but I inferred this, with entire confidence, from the well-known character and position of this slave government. In the letters of Jones, just now published, *in part*, in the National Intelligencer, I find this remarkable passage:

"In all that I may do, I shall confine myself strictly to *what I may suppose would be your views and orders*, had you the means of communicating them to me."

This was written when Jones was sailing for California, and five days after, he, in a council of his officers, had resolved on its invasion, and the seizure of its chief city! What is the meaning of this? What can it mean, but that Jones had so entered into the spirit and plans of the Secretary of the Navy, as to feel satisfied that he would, if present, have ordered him upon this piratical expedition. This is further, and very strong evidence, of what that spirit and those plans are. The fair words, under the head of "untoward occurrence," in the Washington newspapers, will have had the effect of soothing the Mexicans, so as to prevent their taking any such important step as we did, with less cause, when the Leopard attacked the Chesapeake. We interdicted the entrance of British armed vessels into any of our ports, or waters, and all intercourse, dealing, or supplies. Jefferson's proclamation to this effect, addressed to the people in terms in a high degree exciting and denunciatory, was issued immediately upon the event. Mexico, with a stronger justification, has taken no unfriendly step, but has waited kindly and patiently for reparation. But reparation she will never have. Commodore Jones will never be brought to a trial serious enough to drive him to the disclosure of those communications of the Secretary of the Navy, from which he derived the conclusion that if the said secretary could have communicated with him in the Pacific, his orders would have been to seize the Californias without delay! *Nous verrons*, as a corrupt press, which has been in the secrets of the slave cabinet, for forty years, proverbially says.

In relation to this subject, I think the North has great reason to be dissatisfied with the course of the Intelligencer. The editors are the public printers of the House of Representatives. They were directed, by the House, to print the Monterey documents. They have had them in their possession three or four weeks; and without executing this order, they avail themselves of their exclusive possession of the papers, to make up an *ex parte* statement for their paper, through the whole of which an attempt is made to preoccupy the public mind in favor of Jones, on the ground of the most excellent *intentions*; and to cast ridicule and contempt upon the Mexican part of the affair. One of the editors is said to be closely allied to Commodore Jones; and probably, on that account, incapable, however fair his intentions may be, of giving an impartial abstract of the documents. Now, the full importance, and as I think reprehensibleness, of this procedure, cannot be perceived without reflecting that Commodore Jones is to receive condign punishment, or to be let off with slight, or no punishment, according *as public opinion shall decree*. This publication, therefore, can be intended for nothing but to secure for Commodore Jones the advantage of the *first* and *most general* impression on the public mind! That is my interpretation of it; but I shall be happy to hear a better.

I had the opportunity lately of perusing a letter written by the proprietor of a Louisiana plantation, which says that no idea can be formed, at a distance, of the actual suffering there. "Negroes and houses are passing under the hammer at prices which are null; and the people who *are decamping with their slaves to Texas*, are driving mad those that remain. We are now paying off the old score of folly, financial and political. Our dear, enlightened republic, is getting to be a famous piece of nonsense, (gallimatias;) but not the less true. I fear she will go the way of passed republics. If we should ever have an army, we are done for. There will be no lack of ambitious spirits—spoils-men. I mean *seizers*."—D. L. C.

MEXICO AND THE UNITED STATES.

In answer to a call from the House of Representatives, for information concerning the seizure of Monterey, the President has laid before the State a huge mass of documents, the amount of which is that Senor Bocanegra complains that "Mexico has thus received the greatest outrage which can be offered to an independent nation; one of those acts scarcely witnessed since the sixteenth century, when ports were seized without any other right than that of force. Her flag has been lowered and humiliated by an overwhelming, invading power; the greatest injury which can be inflicted on the glories acquired by her, and the heaviest offense to her honor, self-respect, and dignity."

In reply to which, our minister, Gen. Waddy Thompson, assures the Mexican that his surprise and regret at what has occurred is extreme; that the acts of Commodore Jones were wholly unauthorized by any orders of his government; and that the fullest disclaimer to that effect will be promptly made, together with whatever other reparation may be due to the honor of Mexico, and not incompatible with that of the United States. He then complains, in pretty smart language, that the Mexican government had thrown out such strong insinuations that Commodore Jones did *not* act without authority from the United States government.

Gen. Almonte, Mexican minister at Washington, expresses his satisfaction at the sense of justice which has prompted these communications, but regrets that the disavowal of Commodore Jones's act had not been accompanied with a declaration—due to the honor of Mexico—that the officer committing this unheard-of outrage shall be punished, in an exemplary manner, for the violation of national faith and peace which he has committed. He adds, that he has just received instructions from his government, in which he is directed to press for the immediate reparation of the gross indignity and wrong which it has sustained; and intimates that compensation will be expected, from the justice of the United States, for any damage which citizens of Mexico may have suffered in this affair.

To which Mr. Webster replies, with assurances of complete indemnity to any Mexican citizens who may have sustained injury in the affair. All this *seems* very fair; but if our government should get into a magnetic sleep, and let out all its secrets, it would probably be seen that Commodore Jones was not such a rash fool as he is made to appear, for the sake of saving our national credit.

MEXICAN PRISONERS.

As all our news comes via Texas and New Orleans, a general impression has been spread abroad that the Mexicans are cowardly and bloodthirsty. To correct this impression, we copy the following from official articles. It was stated that from four hundred to seven hundred Mexicans were killed at the recapture of Mier, and no Texans; but it now seems that the Mexicans had but one hundred and seven killed, and the Texans, who were the invaded party, had thirty-eight killed, and seventy-six wounded. General Ampudia gave strict orders that the wounded Texan prisoners should receive the utmost kindness and attention. The feelings of the conquered may be judged from the following letter addressed to him:

"GENERAL,—Being on the eve of our departure for the city of Mexico, we would not be complying with our wishes, and would not render the justice due to you, should we not let you know the profound gratitude, for the kind manner in which we have been treated by you, since you had the good fortune to conquer us on the field of battle.

It is a customary thing for the brave to sympathize with the brave that are unfortunate, and if inspired with feelings of magnanimity, they exhibit the finished traits of character in such sympathy.

You had the good fortune to capture a small and valiant party that had fought many a time for their country, and never before surrendered. Your noble conduct during the battle attracted our admiration, and your magnanimous generosity as a conquerer fills us with the deepest gratitude.

Please, sir, to accept our thanks for your past conduct, and our best wishes for your happiness.

WILLIAM S. FISHER,
THOMAS J. GREEN,
F. DE ARRANGOIZ."

TENTH ANNUAL MEETING OF THE AMERICAN ANTI-SLAVERY SOCIETY.

This meeting will convene in the City of New-York, on TUESDAY, the Ninth day of May next.

THE ANNIVERSARY will be held in ———, services to commence at 10 o'clock, A. M.

The business meetings of the Society will commence at 4 o'clock, P. M. of the same day, in Concert Hall, No. 406 Broadway, and will continue, by adjournments, from time to time, as usual.

The members of the Society, and its co-operating friends of freedom and justice in all parts of the country, are earnestly invited to be present on the occasion. At no period of our history, has there been greater need of wisdom in council, and vigor in action. The call is to every individual whose heart beats for the bleeding slave.

The Executive Committee have received the most gratifying assurances of a large attendance from various districts of country, some of which are quite remote. They are also informed that the scarcity of money will prevent many from attending, whose zeal in the great work is generous and prompt. Where this difficulty cannot be otherwise overcome, they would recommend collections to be made; many individuals who cannot afford to appropriate as much as will defray their own expenses, and who will therefore remain at home, can well afford to pay a smaller sum towards the aggregate charges of a liberal delegation; and there are few districts of country, but what are able to send representatives in this way.

The great and growing importance of the anti-slavery movement calls for increased energy and sacrifice on the part of those to whom Providence has assigned the trust. The light that public discussion, and the press, have shed abroad, is constantly exposing new and unexpected forms of support which are rendered to American slavery, and constantly requiring renewed zeal and labor to oppose them.

Brethren and friends, we are yet in the morning of the contest for liberty. As the day waxes hotter, and the moral fight thickens, let our courage be more bold, our industry more unwearied, and our confidence in the power of truth more steadfast.

Delegates are requested to record their names in the roll book, at the Anti-Slavery Office, No. 143 Nassau street, as soon as convenient after their arrival in the city. Cards of reference to respectable boarding-houses, where the charges will be moderate, will be supplied to strangers, at the office.

By order of the Executive Committee,

J. S. GIBBONS, *Chairman.*

L. M. CHILD, *Rec. Sec'y.*

☞ Anti-slavery papers will please copy.

LETTERS FROM NEW-YORK—No. 54.

Here it is the 17th of March, and I was rejoicing that winter had but a fortnight longer to live, and imagination already began to stir its foot among last year's fallen leaves, in search of the hidden fragrant treasures of the trailing arbutis—when lo, there comes a snow-storm, the wildest and most beautiful of the season! The snow-spirit has been abroad, careering on the wings of the wind, in the finest style imaginable; throwing diamonds and ermine mantles around him, with princely prodigality.

"And when his hours are numbered, and the world
Is all his own, retiring, as he were not,
Leaves, when the sun appears, astonished Art
To mimic, in slow structures, stone by stone,
Built in an age, the mad wind's night work,
The frolic archichecture of the snow."

I had wealth of fairy splendor on my windows this morning. Alpine heights, cathedral spires, and glittering grottoes. It reminded me of the days of my youth, when on the shores of the Kennebec I used to watch to see "the river go down," as the rafters expressed it. A magnificent spectacle it was, in those seasons when huge masses of ice were loosened by sudden warmth, and come tumbling over the falls, to lie broken into a thousand fantastic shapes of beauty. Trees, mountains, turrets, spires, broken columns, went sailing along, glancing and glittering in the moonlight, like a petrified Fata-Morgana of Italian skies, with the rainbows frozen out. And here I had it painted in crystal, by the wild artist whom I heard at his work in the night-time, between my dreams, as he went by with the screaming storm.

"Nature, dear goddess," is *so* beautiful! *always* so beautiful! Every little flake of the snow is such a perfect crystal; and they fall together so gracefully, as if fairies of the air caught water-drops, and made them into artificial flowers to garland the wings of the wind! Oh, it is the saddest of all things, that even one human soul should dimly perceive the Beauty, that is ever around us, a "perpetual benediction." Nature, that great missionary of the Most High, preaches to us forever in all tones of love, and writes truth in all colors, on manuscripts illuminated with stars and flowers. But we are not in harmony with the *whole*, and so we understand her not.

Here and there, a spirit less at discord with Nature, hears semitones in the ocean and the wind, and when the stars look into his heart, he is stirred with dim recollections, of a universal language, which would reveal *all*, if he only remembered the alphabet. "When one stands alone at night, amidst unfettered Nature," says Bettine, "it seems as though she were a spirit praying to man for release! And *should* man set Nature free? I must at some time reflect upon this: but I have already very often had this sensation, as if wailing Nature plaintively *begged* something of me; and it cut me to the heart, not to be able to understand what she would have. I must consider seriously of this; perhaps I may discover something which shall raise us above this earthly life."

Well may Nature beg plaintively of man; for all that disturbs her harmony flows from *his* spirit. Age after age, she has toiled patiently, manifesting in thunder and lightning, tempest and tornado, the evils which man produces, and thus striving to restore the equilibrium which *he* disturbs. Everything else seeks earnestly to live according to the laws of its being, and therefore each has individual excellence, the best adapted of all things to its purpose. Because Nature is earnest, spontaneous, and true, she is perfect. Art, though it maketh a fair show, produces nothing perfect. Look through a powerful microscope at the finest cambric needle that ever was manufactured, and it shall seem blunt as a crowbar; but apply the same test to the antennæ of a beetle or a butterfly, and thou wilt see them taper to an invisible point. That man's best works should be such bungling imitations of Nature's infinite perfection, matters not much; but that he should make *himself* an imitation, this is the fact which nature moans over, and deprecates beseechingly. Be spontaneous, be truthful, be free, and thus be individuals! is the song she sings through warbling birds, and whispering pines, and roaring waves, and screeching winds. She wails and implores, because man keeps her in captivity, and he alone can set her free. To those who rise above custom and tradition, and dare to trust their own wings ever so little above the crowd, how eagerly does she throw her garland ladders to tempt them upward! and how beautiful, how angelic, seems every fragment of life which is earnest and true! Every man can be really great, if he will only trust his own highest instincts, think his own thoughts, and say his own say. The stupidest fellow, if he would but reveal, with childlike honesty, how he feels, and what he thinks, when the stars wink at him, when he sees the ocean for the first time, when music comes over the waters, or when he and his beloved look into each others' eyes,—would he but reveal this, the world would hail him as a genius, in *his* way, and would prefer his story to all the epics that ever were written, from Homer to Scott.

"The commonest mind is full of thought, some worthy of the rarest; And could it see them fairly writ, would wonder at its wealth."

Nay, there is truth in the facetious assertion of Carlyle, that the dog, who sits looking at the moon so seriously, would doubtless be a poet, if he could but find a *publisher*. Of this thing be assured, no romance was ever so interesting, as would be a right comprehension of that dog's relation to the moon, and of the relation of both to all things, and of all things to thyself, and of thyself, to God. Some glimmering of this mysterious relation of each to All may disturb the dog's mind with a strange solemnity, until he fancies he sees another dog in the moon, and howls thereat. Could his howl be translated and published, it might teach us somewhat that the wisest has not yet conjectured.

Let not the matter-of-fact reader imagine me to say that it is difficult for puppies to find publishers. The frothy sea of circulating literature would prove such assertion a most manifest falsehood. Nor do I assert that puerile and common-place minds are, especially in these days, diffident about making books. There is babbling more than enough; but among it all, one finds little true speech, or true silence. The *dullest* mind has some beauty peculiarly its *own*; but it echoes, and does not speak *itself*. It strives to write as schools have taught, as custom dictates, or as synods prescribe; and so it stammers, and makes no utterance. Nature made us *individuals*, as she did the flowers and the pebbles; but we are afraid to be peculiar, and so our society resembles a bag of marbles, or a string of mould candles. Why should we all dress after the same fashion? The frost never paints my windows twice alike.

As I write, I look round for the sparkling tracery; it is gone, and I shall never see a copy. Well, I will not mourn for this. The sunshine has its own glorious beauty, and my spirit rejoices therein, even more than in the graceful pencillings of the snow. All kinds of beauty have I loved with fervent homage, and to none have I been disloyal. Above all, do I worship it in its highest form; that of a sincere and loving soul. Even here in the city, amid bricks and mortar, and filth and finery, I find it in all its manifestations, from the animal to the godlike.

This morning, our pavements were spread with jewelled ermine, more daintily prepared than the foot-cloth of an Eastern queen. But now the world has traveled through it, as it does through the heart of a politician, and every pure drift is mud-bespattered. But there is still the beauty of the bells, and the graceful little shell-like sleighs, and the swift motions. There is something exhilarating in the rapid whirl of life, abroad and joyous in New-York, soon after a new-fallen snow. It excites somewhat of the triumphant emotion which one feels when riding a swift horse, or careering on the surging sea. It brings to my mind Lapland deer, and flashing Aurora, and moon-images in the sky, and those wonderful luminous snows, which clothe the whole landscape with phosphoric fire.

But there is beauty here far beyond rich furs, and Russian chimes, and noble horses, or imagination of the glorious refractions in arctic skies; for here are human hearts, faithful and loving, amid the fiercest temptations; still genial and cheerful, though surrounded by storm and blight. Two little ragged girls went by the window just now, their scanty garments fluttering in the wind; but their little blue hands were locked in each other, and the elder tenderly lifted the younger through the snow-drift. It was but a short time ago, that I passed the same children in Broadway. One of them had rags bound round her feet, and a pair of broken shoes. The other was barefoot, and she looked very red, for it was pinching cold. "Mary," said the other, in a gentle voice, "sit down on the door-step, here, and I will take off my rags and shoes. Your feet are cold, and you shall wear them the rest of the way." "Just a *little* while," replied the other; "for they *are* very cold; but you shall have them again, directly." They sat down, and made the friendly exchange; and away jumped the little one, her bare feet pattering on the cold stones, but glowing with a happy heart-warmth.

You say I must make up such incidents, because you never see humanity under such winning aspects, in the streets of New-York. Nay, my friend, I do *not* make up these stories; but I look on this ever-moving panorama of life, as Coleridge describes his Cupid:

"What *outward* form and features are,
He guesseth but in part;
But what *within* is good and fair,
He seeth with the heart." L. M. C.

P. S. Do-Hum-Me, the beautiful squaw, whom I mentioned as lately married to a fine-looking young Iowa chief, is dead, and buried in Greenwood cemetery. The coffin was decorated according to Indian custom, and deposited with the ceremonies peculiar to her people. No-See, the She-Wolf, niece of the celebrated Black Hawk, has likewise died; and several of the chiefs are indisposed. If they had remained much longer, they would all have become victims to our unnatural mode of life. Sleeping by hot anthracite fires, and then paraded on the roof of the Museum, exposed to the keen encounters of the wintry wind; one hour, half stifled in the close atmosphere of theatres and crowded saloons, and the next, driving through snowy streets and the midnight air; this is a process which kills civilized people by inches, but savages at a few strokes.

Do-Hum-Me was but nineteen years old, apparently in vigorous health, when I saw her, a fortnight ago, and obviously so happy in her newly wedded love, that it run over at her expressive eyes, and mantled her handsome face like a veil of sunshine. Poor girl! She was married at Philadelphia, on her journey hither, six weeks ago, and now she has left her bones here, far from her kindred and her tribe. The old Iowa chief, the head of the deputation, was her father; and notwithstanding the stoicism of Indian character, it is said that both he and the bereaved young husband were overwhelmed with an agony of grief.

Sick, and sad at heart, this noble band of warriors, with melancholy steps, left the pestilential city last week, for their own broad prairies in the West. Alas, for the handsome one, how lonely she sleeps here! Far, far away from him, to whom her eye turned constantly as the sunflower to the light!

I find it hard to forgive the insatiable avarice which hurried these noble children of the forest from one scene of exhibition to another, till it pushed them into the grave. If they themselves were tempted by money to prolong their stay, oh how the bleeding heart of that young chieftain will hate the yellow dust for which he sold a life so precious! They obviously loved each other most strongly. Well, they will meet again, in those "fair hunting-grounds beyond the sky."

ABOMINABLE OUTRAGE.

A light mulatto, named Gill M'Kinsey, about 26 years old, lately went from his residence, near Cincinnati, to work in a steamboat going down the river. At New Albany, Indiana, he went ashore, and worked for two men some time. Attempting to return home, after he had done his jobs, he was set upon, at a small town called New Washington, in Clark county, by a gang of kidnappers who tried to decoy him into a house. Failing in this object, they tried to catch him; but though they were on horseback, with dogs, he contrived by management and agility to elude them. When he got into Jefferson county, another set waylaid him. Whether they were in partnership with the first gang, is not stated. They invited him in to eat something, with the assurance that nobody should molest him; and it being late, and very cold, he accepted the invitation. As soon as he entered, they seized and tied him; and two of the villains from New Washington, carried him off in the night. This story reached the ears of some who felt it a duty to inquire into the matter. They followed, until they found the colored man, who had been placed in jail in La Grange, Oldham county, Kentucky: and from him they learned the above account. The kidnappers get $75 from the State; and if no owner comes to claim him as a slave, in sixty days, he is sold one year to pay jail fees, and the surplus goes to the State, if any, and then if no owner comes, he is sold for life, and the money goes to the State.

Some friends are at work to prove his freedom. But what if no one had heard of his wrongs, who felt interest enough to interfere? And according to the late decision of the Supreme Court, what security has any dark-colored citizen of the free States, that he may not be thus siezed and huddled off into perpetual bondage?

THE LATIMER PETITION

D. L. Child in a letter to the last Liberator, says:—

"There are many, I presume, in the Bay State, who will wish to know the fate of the great Latimer Petition. It having been delivered *sub silentio*, as heretofore stated, to be disposed of as *one* man should see fit, it was by him referred to the judiciary committee. And here I will do Mr. Speaker White the justice to say, that he has borne himself meekly in his high office. Though despotic power was forced upon him, he has not used it, but has referred every petition, whether in the infamous "21st" or not, to the committee indicated by the member presenting it. If I am rightly informed, he has returned no petitions to the movers of them. Mr Barnard, chairman of the judiciary committee, an able and faithful man, summoned the committee to meet for the purpose of acting upon the petition, but he was unable to get a quorum. The southern members and their "natural allies" absented themselves on purpose, as I am informed. So the great Latimer Petition stands over. It remains in the room of the judiciary committee.

☞ RHODE ISLAND.—Will friends in Rhode Island observe the Notice which calls for a meeting on important business in Providence? They surely will not let the wheels stop, for want of a little timely assistance. Rhode Island owes it to herself, and the country, not to relax her efforts, when this great battle for freedom is more than half gained.

The last number of the American and Foreign Reporter contains a very able Address to the Non-Slaveholders of the South, which, from internal evidence, we conjecture is from the pen of Judge Jay. Whoever wrote it, it contains a startling array of facts to prove how destructive an element is slavery in a free government. We shall extract largely from it, as soon as we can make room.

Anti-Slavery Items.

WHO OF US IS SAFE?—Mr. E. P. Lee, of Maysville, Ky. publishes a hand-bill, dated January 26th, in which he offers $700 reward for seven of his slaves, who all ran off at once. Among them was a WHITE WOMAN, whom he thus describes: "Fanny, the mother of the four children, is about 25 years of age, *white as most white women; straight, light hair.*

JAMAICA.—The Kingston Journal of the 17th ult. says: "Peace and quiet still hold their sway throughout the length and breadth of the land, and from not a single quarter have we received a single complaint, save respecting the severity of the weather, by which some damage has been occasioned. Of course we exclude the cry for more laborers."

The health of the colony is remarkably good.

AN APPROPRIATE SIGN.—A northerner, on a visit to Charleston, S. C. thus writes to the editor of the Liberator: "As I turned the corner of Queen street, I saw what I took to be a negro man, hanging on the sign-post of Gadsden, (a slave trader, broker, and auctioneer.) Quite a crowd had gathered around it, but it was soon cut down. I saw it fall, and a white boy picked it up, and carried it off. Two others, dressed as females, were hung up on the sign-posts of Gilchrist and Ryan, in the same street. I saw one of the girls of straw, the other was carried off before I got there. There is a great excitement in Charleston about it, though I think nothing will be said in the papers. The man of straw was labelled, 'For sale—$375—no brokerage.' When I left Charleston, no clue could be had to the perpetrator of this vile outrage upon the patriarchal institution. It is thought to be the work of some northern fanatics, who have not the fear of ex-Governor McDuffie before their eyes, as he is now in Washington, and cannot superintend the affairs of the general government and South Carolina at the same time.

The effigy affair was the subject of remark at the dinner-table the day I left Charleston; and a young lady, a school teacher, was in hopes the rogues would be detected, and hung on the same posts. There will be a great effort made to bring the affair to light; and should the actors be northern men, they will be called abolitionists, and hung according to the McDuffie code."

SLAVE LABOR VS. FREE LABOR.—A large proportion of the public money expended by the United States at the South, for fortifications, navy-yards, &c. is not paid to the *laborers* who do the work, but to the slaveholders, who *own* the laborers. The pecuniary pressure of the times makes this competition felt. Several of the Virginia papers raised a hue and cry against it, and a public meeting was held in Portsmouth, Va. to petition Congress to give the public work to white men, for a fair compensation. The Richmond Whig says:

"The supercession of white men, in the trades they have learned, by the labor of slaves, is wrong in principle, and directly calculated to make abolitionism stronger where slaves exist than anywhere else. There should be no slave carpenter—nor bricklayer—nor stone mason—nor ditcher—nor any slave bred to any mechanic art. Or, if perchance there should be such a slave, his master should not permit him to come in competition with free men, but keep him at home. We have no idea that the citizens of this country are to be deprived of the profits of their trades—possibly, be compelled to expatriate—because the rich owner of many slaves may find a means of increasing his profits, by training some of his slaves to the handicraft arts. The soil—the soil only—is the place and the work for slaves, and to that they ought to be confined. This affair is of more signification than at first would appear."

The Norfolk Herald, and the Beacon, came out in the opposition; denouncing the proposition, as "subserving the ends of the abolitionists," declaring that "the inhibition of the employment of slave labor by the federal government, is what those fanatics have been always aiming at," and is "the precursor of its exclusion from the entire South;" and that its success would be "a measure, than which nothing that the abolitionists have ever done, or can do, could inflict a more fatal blow on the rights and institutions of the South."

RIOT IN NORTHAMPTON.—Mr. Abel Brown, of Albany, lately visited Northampton, Mass. accompanied by a colored man who had once been a slave. The first evening they attempted to lecture, there was considerable disturbance. The second evening, as soon as the colored man began to speak, the air was filled with a most intolerable odour, occasioned by assafetida and pepper, burning on the red-hot stove. At the same time, the air was filled with the fine dust of snuff and pepper; the wings of pigeons having been saturated with this irritating powder, and then let fly over the heads of the audience. Then arose songs, and shouts, and screams, and a general scuffle between the constables and the rioters. Mr. Brown and the colored man escaped without injury.

HENRY CLAY.—The Whigs of Virginia, in State convention, have declared their preference for Henry Clay for the Presidency. This is quite natural—he being both a duellist and a slaveholder, and thus eminently qualified for that high station, according to the standard of patriotism and morality in the ancient Dominion. Miserable expectants are they whose hopes are based on *Clay!*

Liberator.

MORE DEMOCRATIC SERVILITY.—In the House of Representatives, Maine, the bill for the protection of citizens of that State, in the slave States, has been laid on the table, and 300 copies ordered to be printed. Mr. Lyman (a "Simon Pure" democrat) feared if the bill should be printed, it would reach the South, and offend "our southern brethren"! The poor, cringing, dough-face!—*Liberator.*

TREASURER'S RECEIPTS

For the week ending 3d mo. (March) 18th, 1843.

Received for the Standard.—The following persons have each paid $2: Jason Kendall, South Woodstock, Vt.; A. S. Gifford, Sherwood's Corner, N. Y.; Robert Murray, Concord, Lake county, Ohio; Mary Wilson, Commons, R. I.; Horace Reed, West Killingly, Ct.; William H. Humphrey, Millbury, Mass.; L. A. Chase, Worcester, Mass.; John Anthony, New-York city; William A. Green, do.; Caroline A. Remington, Mohawk, Herkimer county, N. Y.; Mary Bean, Oppenheim Centre, Fulton county, N. Y.; John M. Dudley, esq. do.; Sarah Westley, Brocket's Bridge, N. Y.; Thomas Sharp, Oriskany, N. Y.; Henry Blanchard, Constantia, N. Y.; Mary Ramsdell, Ann Arbor, Mich.; Nathan Grave, Richmond, Ia.; Henry Mott, Manhassett, L. I.

Irel Britton, Littleton, Mass. $3; E. D. Howe, Painesville, O. $1; Augustus Rice, Worcester, Mass. $1 67; N. Jewett, do. $1 67; Weymouth Female Anti-Slavery Society, $1; Ignatius Sargent, Annesquam, Mass. $1.

N. B. In the Standard of the 23d ultimo, George Thomas, East Winfield, was erroneously credited with $2; and Lewis Taber was credited with $1 66, instead of Richard Roberts, Mt. Pleasant, Ohio, who paid $1 66 2-3.

The account of J. A. Collins has been received, and will appear next week.

Donations.—W. H. Humphrey, Millbury, Mass. $1; J. S. Hall, East Hampton, Ct. 50 cts.; O. A. Howe, Herkimer county, N. Y. $5; Nelson Simms, Newville, $3; Samuel Remington, German Flats, $4; E. Remington, do. $2; James C. Delong, Utica, N. Y. $5; Henry Bushnell, do. $5; Rochester Fair, toward Abby Kelley's pledge, $50. ISAAC T. HOPPER, *Treasurer.*

William Johnston, Treasurer of the Vigilance Committee, acknowledges the receipt of one dollar, a donation from the Ladies' Anti-Slavery Working Society of Willimantic, Ct. and also thirteen dollars, a donation from the Female Anti-Slavery Society of Holliston, Mass. per Lydia Jones, Corresponding Secretary.

GENERAL INTELLIGENCE.

General Items.

Mexico.—The New Orleans papers state that a gentleman arrived at Bexar, from the city of Mexico, declares that the Congress recently broken up by order of Santa Anna has reassembled at Jalapa and resumed business; having formed a new constitution, containing articles declaring that neither Yucatan nor Texas shall be invaded, but that negotiations should be commenced for the purpose of inducing them peaceably to return to the confederacy.

Two thousand soldiers, and fourteen thousand citizens, had assembled to protect the Congress from the central troops, which latter are greatly diminished in numbers by desertions, resulting from the want of pay and provisions. The influence of Santa Anna is said to be greatly impaired, the country is in a disturbed state, with strong indications of another revolution.

It is reported that General Arista has declared in favor of this Congress, and that he will be supported by a majority of the people of the northern provinces.

The Corn Laws.—Sir Robert Peel has announced his positive intention not to make any alteration in the present state of the corn laws.

Haiti.—It is said that the insurrection in this island is *not* suppressed, and that the southern part is still in a state of open rebellion. The insurgent army, composed of upwards of six thousand men, have taken possession of Anse d' Hainault, Anse a Veau and Jeremie, and in the latter city have established a provisional government. A number of respectable Haytien merchants, and other individuals have been imprisoned. Dr. Lovell, an American citizen, much respected by the natives and beloved by foreigners, is condemned to death. He was seized on a mission, (as is said), to a colonel in the government service, to offer him the grade of a general on the part of the insurgents, brought hither, tried by a court martial, and condemned. He has appealed against the sentence. Business is completely at a stand. The shops are not even opened.

Dreadful Accident.—Some workmen engaged in taking down an old Dutch building, in Washington street, New-York, left the gable end poorly supported, when they went from their work. The violent wind and storm on the night of the 17th blew it over upon an adjoining building, occupied by George Walker, an Irishman, and his family, consisting of a wife and three children. In the darkness and confusion it was sometime before relief was brought. Mrs. Walker was extricated from the ruins, lifeless and dreadfully mutilated. One of the children had its legs broken, and the father was severely injured.

"Liberty and the Pursuit of Happiness."—A negro, belonging to Madame Mallare, of Ascension, Louisiana, has been found guilty of an attempt to excite the slaves to insurrection, and was sentenced to 21 years of hard labor in the chain gang at New Orleans.

Dreadful Death.—Warwick Brenkiron, son of Mr. Jacob Breakiron, of Morgantown, Va. aged about 15 years, went into the wheel house of the rolling mill, about 12 o'clock, for the purpose of letting down the gate, and is supposed to have been caught by the wheel and thrown under. His head was completely severed from his body, and his brains lay in the water by him. His body passed under the wheel, through a space not more than an inch, and was completely crushed.

NOTICES.

SPECIAL MEETING OF THE RHODE ISLAND STATE ANTI-SLAVERY SOCIETY.

At a meeting of the Executive Committee of the Rhode Island State Anti-Slavery Society, held at the anti-slavery office, in Providence, March 14th, 1843, it was voted to call a special meeting of the society to be held in East Greenwich, on Wednesday, April 12th, 1843, commencing at 10 o'clock, A. M.

One

Poetry.

For the National Anti-Slavery Standard.

RUDOLPH JUSTICE.

At the last meeting of the Friends Anti-Slavery Association of Philadelphia, Lucretia Mott announced the decease of RUDOLPH JUSTICE, one of its most active and consistent members.

He was quite young, scarcely twenty, and beloved by all who knew him, for his kind and gentle disposition, and strict adherence to correct principles.

Our Brother is not Dead!
Though Death a veil hath spread
O'er his frail tenement of earthly clay,
Hath closed the fringed lid,
And the soul's windows hid,
When the pure spirit passed from earth away;

Though he hath kissed his brow,
Until its mantling glow
Faded like rose-tints on a sunset sky,
Chased from his cheek away
Blushes that perdu lay,
Stole from his crimson lip life's richest dye;

And though his form is hid,
Under the coffin lid,
And on the cold earth soon shall rest his head;
No tears our vision dim,
Calmly we gaze on him,—
Well do we know, *our brother is not dead!*

Not dead! for there, as here,
In that celestial sphere,
Where his freed spirit shall new knowledge gain,
His prayer shall still go forth,
For those he loved on earth.
For the bound captive, pining in his chain.

And if the soul may come
Back to its former home,
Unseen, unheard, by mortal eye or ear,
Brother, we know that thou
Wilt not forsake us now,
But mingle with us in our gatherings here.

And though we may not see
The form that used to be,
The earthly garment which erst thou wore,
Nor hear again that tone,
Dearly familiar grown,
By which thy spirit swept our heart-strings o'er;

Yet shall we feel that thou,
On whose angelic brow
Is wreathed a crown of blossoms pure and white,
Hast, from thy better home,
Unto thy *earth-friends* come,
To cheer them onward for the TRUE and RIGHT.

This thought shall nerve our hand,
And make us bolder stand,
To meet unflinchingly Oppression's power;
So that when life is done,
We fall with armor on,
Faithful, like thee, e'en to the closing hour.

True, thou hast passed away,
When life's spring flowers were gay;
Scarce hadst thou felt the warmth of summer's sun;
But though in boyhood's years,
Greater thy age appears,
If measured by the good which thou hast done.

Soft flowed thy silken hair,
Over a forehead fair,
And thy mild eye was eloquent with thought;
Kindness, with strength combined,
Dwelt in thy truthful mind,
Whose veins of richness time had hardly wrought.

Why should we sorrow, then,
That thou hast passed from men?
That a freed spirit to its home has gone?
Leaving this world of care,
Seeking another, where
Dwelleth the Holy and Unchanging One?

Father, mourn not thy son,
His crown of joy is won!
Weep not for him, thou kind and gentle mother!
Brothers and sisters dear,
Dry ye affection's tear,
Nor longer grieve—*ye have an angel brother!*

And thou, whose kindred heart
Was of himself a part,
Thou, unto whom his early love was given,
Sorrow not o'er his bier;
Though parted from him here,
He shall be thine eternally in heaven! B. F.

PHILADELPHIA, 3d mo. 8th, 1843.

For the National Anti-Slavery Standard.

ON THE DEATH OF RUDOLPH JUSTICE.

Thou, too, art gone! Ah! one by one,
The loved are leaving us;
Their forms, that glowed with youth and health,
Now mingle with the dust.

Thou wert so mild and winning,
In the freshness of thy youth,
And thy heart was so illumined,
With the gracefulness of truth;

The light thou shed'st around thee,
Was so mild and pure a glow,
Gracing so well His follower,
In this pilgrimage below;

Yet hath it shone among us,
With such peculiar grace,
And ever, with a heavenly light,
Beamed from thy speaking face,

That, it is hard to yield thee up,
Unto thine early doom,
And lay that sweet, calm face of thine,
Within the silent tomb.

Thy parents—who may ever tell,
The wild and bursting grief,
That rushes o'er them, and denies,
Or soothing, or relief:

None, save a parent, ever may
Feel, as they now have felt,
Or know, how bitter falls the stroke,
That God himself hath dealt.

And brothers, sisters, long shall miss,
That sweet and gentle face,
And look in vain, to see thee fill,
Thine own accustomed place.

And one there was, high prized by thee,
In the glow of youth and health,
Whose friendship hovered soothingly
Around thy bed of death;

And unto him thou whispered then,
Of a bright spirit-land,
With trustful hopes that you should meet,
Joined in its seraph band.

Yes, in that hope is centered all
To soothe thy weeping friends;
That God recalls unto himself,
The treasure that he lends.

Then, in the blessed confidence
Of a reunion there,
May our spirits find a balm of bliss,
A comforter for care. E.

PHILADELPHIA.

AN EPITAPH.

O! stranger, could thy fancy know,
The dreams of him who sleeps below,
They must so bright and lovely be,
To dwell with one so pure as he,
That thou would'st surely long to go
And dwell with him who sleeps below.
But, ah! his visions none may see,
Save souls that are as pure as he.—*Sterling.*

Miscellany.

From the Western Messenger.

ALMS-GIVING AND LOANING.

We read of misery in Ireland that seems incredible, of exposure that seems impossible in a Christian land; we turn with wonder to the hardships of the Pilgrims of New England, and the back-woodsmen of this valley: but we do not recognize the misery right about us at this moment, nor know the suffering that is even now in this city dragging down hundreds to the grave. During the last winter, instances occurred here, of as great physical want, as any that can be met with in the wo-stricken hovels of Erin; and though such extreme cases are rare, cases demanding the advice and aid of every humane man and woman, may be discovered in any square of our thriving town.

The deepest and most permanent suffering, however, which occurs among us is not physical; those cases which peculiarly demand the help of a Christian friend, are such as the one described in this little sketch, which though not true in detail, is true in spirit, and drawn from actual occurrences.

I was, some months since, struck by the appearance of a little girl, who was carrying a bowl of soup along Western Row; she was well clad, her shoes were such as poor children never wear, and yet the face looked like that of a pinched and half-starved child. The soup which she was carrying, must, I thought, have been given her in charity. "My little girl," said I, "you have a big load; let me help you along with it." She looked up into my face with her swollen eyes, and giving me the bowl, smiled, faintly, and answered, that "it was indeed right heavy, and right hot, too, but if she could get it home before it got cold, it would be mighty nice for mother." "And is your mother sick?" I said." "Not sick," she replied, "but ailing; it's from want of good food, the doctor says, and so Miss Wright gives me that big bowl of soup every day." I walked along with the child till we came near her home, when she insisted upon having the bowl back again, so I gave it to her, and opening the door, which she said led into her father's shop, let her in and followed after. I found myself in a small, close, hot room, where a man of perhaps thirty years old, was at work upon something, which he laid out of sight as soon as I entered, and opening another door through which the child went into an inner room, turned again, and, facing me, seemed to wait my pleasure.

"I met your little girl in the street," said I, taking off my hat, "and was so much pleased by her appearance as to take the liberty of coming home with her."

"For what purpose?" said he, coldly.

"To learn your condition, my friend, and see if I could do anything for you or her, as from what she said, I presumed you were poor."

"I am not poor," he answered proudly, "nor do I want your help."

"Can I be of service to you by getting her into a school, or Sunday school, or by throwing business into your hands?"

"And pray, sir, who are you, that ask such questions of a stranger?"

"I am one of many," I replied, "who wish to help all men to gain an honest living, and to bring all, young and old, within the influence of religion and education."

The man paused for a moment, and the color came into his thin, sallow cheek; when he spoke again, it was more calmly and kindly than before.

"I am making enough," he said, "to support myself and my family; as to religion and learning, let them have it that want it; I don't want it for myself or my children. However, supposing I were in want, how would you help me?"

"That would depend upon the causes of your want, your means of relief, your habits, and other things, of which I know nothing at present."

"I am an engraver," said he, pointing to a box of tools; "now, suppose me sick, and nothing laid up for a wet day; here's my wife, who is never strong, and two young children—and the winter, we'll say, is just setting in, and rent, and fuel, and food, and medicine, and doctor's fees, are all to be paid for—what would you do for me?"

"In the first place," said I, "I should ask you to sell all your needless property of any kind, and to economize in every way that I could think of, and so help you by advice."

"Very good," said he, impatiently; "what next?"

"In the next place, I should ask, how much more than a living you could make if well again."

"We'll say a third more," he replied.

"Then I should say to you, my friend, you are an independent mechanic, able, by your trade, to make a month's living in three weeks; now, your independence you don't want to lose, you wouldn't willingly live on alms, you'd feel degraded to be a beggar—so I'll make this bargain with you; you shall be decently supported while sick, and properly cared for, upon condition that you pay back the money paid for you; if you are sick a week, you shall have a month to pay in; if sick two weeks, then two months, and so on; that is, my friend, I'll loan you enough to make you comfortable while sick, and you shall pay it from your surplus earnings when well."

"Would you have done so?" he cried, with staring eyes, and gasping for breath.

"You are not well," I said.

"I am not," said he, hiding his face with his hands; "I am sick at heart."

"My friend!" he dropped his hands, and I took one of them, "tell me your ailing, and, as I am a man, I will do all in my power to cure it.

The engraver rose, and opening the door through which his daughter passed, ushered me into the room within.

It was a small room, and looked out into a little, muddy back yard; but in the arrangements of the bed, the table, the mantle, and the open closet—the hand of a true woman was visible; all was neat and sensible; no peacock's feathers, nor broken gilt china cups were to be seen,—the ware was earthen, and a few hyacinths formed the only ornament. And there, too, was the woman herself, with her little boy and girl at her feet; she was wrapped up in a coarse calico loose-gown, her hair neatly brushed back from her brow, and her fingers busily at work upon some fine linen article, for some fine lady, I presumed.

"Ellen," said the engraver, "here's a man who says he would have saved us."

The wife, pale, weak, and evidently desponding, struggled to restrain herself when thus addressed, but she could not, and sobbing, fell back in her chair.

"My good friends," cried I, "tell me your troubles. Save you? Are you lost, then? What does all this mean?"

"Matilda," said the engraver to his little girl, "take your brother, and go into the shop; we are going to talk about things which it is not proper for you to hear of—so do not listen, but play with your brother, and, when we are ready, we'll call you."

I had been struck, all along, by the good English of my companion, and was very much impressed and pleased by the directness of his speech to his child; I had seldom witnessed so great frankness, even among the best people.

The children went out, the door was closed, and we sat down.

"My story, sir," said the husband, "is short, and you shall know it, if it hang me. You have spoken to me as a fellow-man, and, come what may, I'll open my heart to you; should I not, Ellen?"

"Everything, everything," she cried; "let but one friend know our misery and guilt, and my heart will feel lighter forever."

The engraver listened with his whole soul, then turned to me and proceeded:

"Two years ago I was laying by something every week, and no man worked more honestly or cheerfully than I. A friend of mine took to speculating, and I endorsed for him; he failed, and my earnings went to smoke. Well, sir, I was in debt and in trouble, and debt and trouble work evil with a free man; I got out of spirits, and out of sorts, and fall before last was taken sick. I had nothing; Ellen was too weak to sit up, and starvation came close to us, sir, I assure you. At last our trouble came to the ears of one who gives much to the poor; he gave to us largely; for two months supported us; then some more pressing cases came, and he quitted us with the assurance that the town would see us provided for. I went to the trustees; they had crowds of poor folks on their hands who could not get trusted for their daily bread; and as we could, why, they thought it was not right to do more for us than to give us a little wood.

"What they said was true enough, for everybody knew me to be industrious when well—and though ill-luck had loosened some friends, it had not taken all; but somehow I hated to go in debt. So I went to some of the societies, and they gave, some three dollars, and some five, but nothing steady. All this while I was getting worse, and the idea of beggary, of starvation, of degradation, of lost character, haunted me day and night; for I was well raised and taught, sir. Well, by and by the societies could give no more, they had so many applicants; Ellen, here, got something from the house of employment, but she was too weakly to do much, and so, in spite of all, it came to debt. The grocer, the baker, and the doctor, all had to trust us; and heavy enough the trust lay on our hearts; what with beggary and debt, it seemed to me I should never get well. However, when spring came, I had picked up enough to go to work once more, but somehow I could not do as I had done before, and could barely get along, leaving debts all unpaid. Then came suits, and constables; and the doctor, I'm sorry to say it of him, was hard enough to have Ellen's chair and bedstead sold to pay himself with. Last fall came, sir, and I was too poorly again to work; everything was monstrous high, and poor folks thicker than ever. It was an awful December, the last, for such as we were! You wouldn't have thought that woman there could have lived, poorly as she was, sleeping on the floor here, and living on the leavings of the market. God help us, it was a hard time! any little tea that I could now and then get for her, I had to go to the grocery over yonder for, and there was a set of drinking fellows, that often asked me to join them. Once I did so, and while I was drinking, a lady went through the entry into a room where a sick woman lay, and in passing, saw me. I thought nothing of it then, but it did me mischief. Well, in January, Ellen was like to die, and I barely able to crawl about: so I went to the council chamber, but it was thronged. I tried the societies, but the lady who had seen me drinking, told them,—she was one of them,—and they set me down for a drunkard. The baker would not trust, and once more we were close to death from want, and no hope ahead, when one came that I would to God hadn't come, though we'd have been buried before now, but for him."

"Amen!" breathed the feeble wife.

"He came in one day as I sat in the shop, dozing from hunger, and asked if I was an engraver. I said, yes. 'You're poor, an't you?' said he. I told him we were. Then he bade me go with him. I did so. He took me to a coffee-house, and gave me some spirit and biscuit, and when I was done, put me into a hack, and got in himself. I felt something was wrong, but it was death, sir, to turn back. I don't know where we went to, for the spirit put me to sleep; when I woke up, I was in a room, with my guide and two other men, all well dressed, and the room well furnished. 'Neighbor,' said one of them, 'we want a job done in your line.' I nodded. 'We want a bank-plate engraved.' 'I thought as much,' said I. 'You'll do it then?' 'What shall I have?' 'A thousand dollars, of the bad money, to be done.' 'But suppose,' said I, 'I blow you now?' 'Try it,' answered one of them, smiling; 'try it, my good fellow.' At last I agreed to do the job, and the bill to be copied was given me; when you came in, sir," he continued, clutching my arm, "I was at work upon it."

The calm, distinct manner in which the engraver told his story, struck me with amazement; I asked him to let me see the plate; he brought it at once; it was a common copper plate, the work about half finished.

"Could you identify the men?" I said.

"I dare not, if I could," said he; "but I shall have no chance—I am convinced they do not live in this city, and are never in its streets during daylight."

"At any rate," said I, "you must quit this job."

"And what, then? two hundred dollars have been advanced me."

"It shall be given you to repay your employer. Destroy your plate, and an honest livelihood I'll insure you henceforth."

Within a few days I saw the plate destroyed, and the sum was soon raised to redeem the wages of sin.

The engraver now stands free of debt, though not of obligation. He is once more a cheerful worker, and his wife's health is rising again under that best of panaceas, a happy mind. But often, very often, do I regret that those who administer charity, do not give, and refrain from giving, more thoughtfully. Had constant, friendly aid been bestowed in the case before us, and had the engraver felt that he could, without offense, repay when able, his pride would not have been wounded, his self-respect lessened, his hope diminished, his heart weighed down: he would have feared no suits, would have dreaded no want, would have been exposed to no temptations.

The case just described was in its circumstances peculiar, but in its essential features and character, only one of hundreds. J. H. P

From the Journal of Commerce.

GREAT EARTHQUAKE OF FEBRUARY EIGHTH.

We have advices from most of the West India islands, in the range of the late appalling earthquake. Only the windward, or easternmost cluster of those islands, have suffered material damage. Guadaloupe, (on which the town of Point Petre was situated,) and the neighboring small island of Montserat, appear to have been the focus of the explosion. A volcano on the former island was seen by the captain of the Griffon, arrived at St. Thomas, to issue thick and successive volumes of flames: and Montserat is stated to have been enveloped in smoke or dust, as if thrown up from a volcano. We think the report of the sinking of this island will prove to be incorrect. We proceed to give some details:

Guadaloupe.—Captain Knowles, of schooner Ellen, which arrived here yesterday in seventeen days from St. Thomas, states that before he left, news had been received from Point Petre, Guadaloupe, that every building was thrown down by the concussion, and from ten to fifteen thousand persons killed.

The scene was terrific. It was breakfast hour with the inhabitants. Captain Fisher, of an American vessel, when the shock commenced, was sitting in the lower story of a store fronting the water, and sprang for his boat, at the end of a short wharf. In an instant, he was at the end of the wharf, but the wharf and the boat both rocked so fearfully, that he hesitated. Just then, the ground opened beneath his feet, and with a leap he reached the boat, and was saved. Several other captains were with Captain Fisher at the time, and all saved. Vessels were so much shaken as to be in great danger.

Mr. Ridgeley, a comedian, from Philadelphia, was on the lower floor of a hotel, and sprang into the street. On all sides he saw men throwing themselves upon their faces on the ground. In another instant the stone walls fell, and buried all beneath them, except a few who were so fortunate as to find themselves above the ruins. When Mr. Ridgeley recovered himself, he was unharmed, though all the persons he had just seen were hopelessly buried. His little son, a lad of seven years of age, was the first object he saw, springing to embrace his father. How they came so near together, Mr. Ridgeley could not understand, as the lad was, at the commencement of the shock, in the third story of a house four squares off. The boy says that all he remembers is, that when he heard the cry—Earthquake! he jumped out of the window. The boy was sitting at breakfast with the family, and all the family perished, except a small girl, who, after the shock, was standing by the side of young Ridgeley. Mr. Ridgeley found his trunk, shattered to pieces, thirty yards from the hotel. His clothes were very badly torn, and his hat gone, but he was not injured. The earth rocked so that a man could not keep his feet. It opened in several places, and closed again, swallowing up people and buildings, and, in some instances, the water spouted up sixty and seventy feet. Many large openings remained. About two-thirds of the inhabitants perished. Of the garrison, of eight hundred men, only seventy survived.

A furious fire broke out immediately after the earthquake, which raged for some days, adding greatly to the horrors of the scene. Some persons, after having been almost extricated from the rubbish, were necessarily abandoned to their fate, on account of the approach of the fire. The cries of people buried under the ruins were heard for several days, and a large number were dug out in a mutilated and suffering condition. Some, it was hoped, would survive, but others died after their deliverance. The stench from sulphur at first, and from the decaying bodies after two days, was intolerable.

Four thousand bodies had been dug out of the ruins of Point Petre, by the sailors in the harbor, and taken out to sea in boats, in order to prevent a pestilence.

The survivors were reduced to such awful extremities for food, that they rushed out to intercept cartloads of canes, which had been ordered in for them from the country.

Among the killed is the American consul. He was taken from under the ruins, with both legs broken, and put on board an American vessel in the harbor, but died the next day.

The streets of Point Petre are narrow, and the houses almost all of stone, and from three to five stories high. The number of inhabitants, as we learn from an old shipmaster well acquainted with the place, was about twenty thousand.

A St. Croix paper of February 16th, with which we have been favored by a friend, says:

"The mouth of the harbor of Point Petre, which before the event was capable of admitting ships of the heaviest burden, became completely choked up, and forever rendered impassable, by rocks being forced up from the bottom of the sea. The vessels which were at the time in port, will, it is feared, never be got out; among them, many large ships from France, and other vessels from America.

"An order came down for one thousand barrels of flour, two hundred barrels of beef, fifty tierces of rice, thirty casks of fish, &c. all of which have been procured and sent to-night, by a French schooner, and the Romp, of St. Croix."

A contribution to the amount of four thousand dollars was also raised, and forwarded by the Romp.

Antigua.—In less than three minutes, says the Antigua Herald, the earthquake laid prostrate, or otherwise seriously injured, almost every wind-mill, steam-engine, and every set of sugar-works on the island, rendering useless almost every church and chapel; as the few that are left standing are so seriously rent and injured, as to be unsafe even for a temporary shelter, and therefore dangerous in the extreme for public worship.

The cathedral, our ancient, venerable, and beautiful parish church, (for ages the principal ornament of St. John,) has been so seriously injured as to be totally unfit for divine worship. The roof having been twisted from its original position on the walls *awry*, threatens an early terrific fall; and the walls are so severely rent and broken, as to have been rendered utterly useless until they shall have been thoroughly rebuilt from the foundation. The tower has also been so severely split and shattered, that serious injury is threatened to the adjacent houses and their occupants, as its fall is seriously apprehended, should there come on a heavy fall of rain.

The court-house, public arsenal, police office, lunatic asylum, common jail, house of correction, military barracks, her majesty's custom-house, and several warehouses, have been so seriously injured, as to require very extensive rebuilding and repairs. His excellency issued a proclamation yesterday, commanding Friday next to be set apart as a day of solemn thanksgiving to Almighty God, for his great mercy vouchsafed to us in protecting our lives from the imminent danger occasioned by the dreadful and unparalleled earthquake of Wednesday last.

The immense loss of property occasioned by this visitation will require several millions of pounds sterling to replace. The present most luxuriant and large quantity of canes which crown the fields, will unavoidably be sacrificed, for want of mills to grind and sugar works to manufacture the present bountiful standing crops.

This sad catastrophe was preceded by an extraordinary and alarming rise of the tide, to the extent of four feet above its usual flow.

We have not been able to ascertain the accurate number of lives that have been lost on the occasion of the melancholy visitation; but we have not heard of more than eight.

A high hill, overlooking English harbor, on the southwest side of Antigua, fell into the harbor, and so obstructed it as to render it useless.

Saba.—The injury sustained is confined to some cisterns, walls, and masses of rocks breaking off from the mountain tops.

St. Eustatius.—The shock was very severe—it continued upwards of four minutes. Several buildings badly injured, the principal of which are the Dutch and Methodist churches, both much damaged.

St. Bartholomew.—The shock was severe, preceded by a rumbling noise, the inmates of the houses rushed into the streets; during this scene of confusion, the earth opened and closed in a central part of the town, through the aperture the water issued, having a stagnant and sulphurous smell—the opening yet remains; the Methodist chapel, several stone buildings, and wharves, are much injured—the water in the harbor became discolored.

St. Christopher suffered to a considerable extent; the shock was severe, injuring many buildings, and threatening destruction to the wretched inhabitants, who fled to the public squares, terror-stricken at the appalling event—several of the public buildings are destroyed, among which the Anglican church. Of distressing casualties it is only recorded, that one woman perished, and several persons received injuries, but who were, from last accounts, recovering.

Nevis.—The shock was severely felt in different parts of the town—large rents appeared, from which water was seen to issue; the inhabitants succeeded in getting out of their dwellings previous to their falling; the extent of injury to property is considerable, many buildings totally destroyed, the remainder untenantable—no particulars yet arrived of the loss of life.

Montserat.—Accounts, by several arrivals, agree in stating that island to have been seen enveloped in smoke or dust, as if thrown up by the eruption of a volcano; a vessel which happened to be within a couple of miles from the land at the time of the shock, received on her deck some of the falling cinder or lava; the sea around was agitated with extraordinary violence, the master and crew considered the vessel in imminent danger; from these circumstances, a considerable degree of apprehension exist respecting the fate of that island.

Basseterre.—The shock was severe, but of short duration—the injury sustained consist of some walls, a few buildings, and sugar works.

St. Vincent.—The report received from this island states that the shock was experienced in a slight degree, consequently no injury of any importance.

At Sea.—An American vessel, on her voyage to St. Croix, at a distance of five hundred miles, experienced the shock in a severe manner, as if the vessel had struck on some shoals, or run against a wreck; these statements prove the wild and extensive range of country embraced within this fearful calamity.

St. Thomas.—No damage was done, beyond the breaking of crockery, glass, &c.

Marie-Galante.—This island has suffered severely, in the destruction of buildings, but the extent of the damage is not known.

Jamaica.—No damage done. It is even said the earthquake was not felt there at all.

From the Journal of Commerce.

THE COMET.

We find the following communication, presumed to be from the pen of the venerable Noah Webster, in the columns of the New Haven Herald:

Messrs. Editors,—The present comet is considered as a very brilliant phenomenon, but it is far inferior to that which I saw when young, either in 1769 or 1770. That rose in the morning before the sun, and its stream of light extended nearly from the horizon to the meridian, eighty or ninety degrees. It proceeded from a point, and became wider at the extremity, like a dove's tail. It covered five times the space in the heavens which the stream of light from the present comet covers. This light always appears opposite to the sun, and is probably the light of the sun modified by the nucleus or atmosphere of the comet, in some measure like the streaks of light which we often see in summer, occasioned by the rays of the sun passing through vapor in different degrees of density. The vulgar notion is that, when these streaks appear, the *sun draws water*, when the appearance is made solely by the light passing through vapor, or between portions of it.

The tail of the comet is *not* fire, and it might sweep over us without our perceiving it. Indeed this is probably the case sometimes, when a comet comes directly between the sun and the earth. W.

The following, from the New Haven Herald, is from the pen of Professor Olmsted:

ZODIACAL LIGHT.—Writers in the National Intelligencer and several other papers, have supposed that the "comet" is nothing more nor less than this mysterious phenomenon, which sometimes presents a luminous train after the setting sun, much resembling the tail of a comet. The zodiacal light has been very bright the present season, and would now, were it not for the moon, be a very conspicuous object immediately after evening twilight, reaching from the horizon near the point the sun sets, and extending upwards in a triangular form beyond the seven stars, almost indeed to the meridian, not far from the zenith. Such are the appearances which this light will exhibit as soon as the moon is absent; but every one will then see that this object is entirely distinct from the comet. O.

BOYS AND GIRLS.

Where are they? What has become of the juvenile race that used to make the welkin ring with the frolicksome laughter, the free, unrestrained sports, the merry, innocent pastimes of happy boyhood and girlhood? What has become of that beautiful race of fair-haired, rosy-cheeked, healthy, wholesome boys, and the warm, radiant sunshine of girlish faces, with a step as elastic and graceful as that of a wood nymph, and a laugh sweeter than the music of singing-birds, with all their natural sweetness, their unaffected ease, and the beautiful confidence which is the proper heritage of early youth? Byron might well have sung, in his day—

"Sweet is the laugh of girls."

It was well then, and now, in the "green lands" of merry England, on the sunny plains of France, along the vine-clad hills of Germany and elsewhere, these "celestial voices" may be heard; but not in matter-of-fact America. No; they are not here. During the Revolution it was not thus. When children had to choose a play-ground that was secure from shells and round shot, it was not thus. By Heaven! there is no boyhood nor girlhood now. There is the birth, the babyhood, manhood, womanhood, and death. These are the epochs which divide a life that

"—— hovers like a star
'Twixt night and morn,
Upon the horizon's verge."

Our American boys are not well-grown boys; they are *homunculi*, as Carlyle would say—miniature men, dressed up *en bottes*, with long-tailed coats, or smart frock coats, gloves, and canes, and too often brave in cigar-smoke. Their hair, it is long and manly, their carriage most particularly erect, and to stumble against a curb-stone, and roll in a little *clean dirt* would be a calamity. Their faces are grave and thoughtful with the throes of nascent manhood; their address profoundly calculating, and reflecting the wisdom of the incipient man of the world, as if they knew sorrow, and had taken deep, very deep glances into that wonderful storehouse of mysteries, which the day of judgment alone will clear up—the human heart.

The girls! How many of them are allowed to give forth the impulses of their generous, sensitive natures! They, too, are little women. They too often do not kiss their manly brothers, much less are they caressed by them. They are little women, deep in the mysteries of the toilet, redolent of cosmetics, perhaps versed in hem-stitching and working lace; their very dolls have had bustles, and they, poor things, with forms cast in a mould of God's own workmanship, whose every curve and every development is beauty and loveliness, must wear bustles too. Hardly do they darn their brother's stockings, or hem his handkerchiefs, or delight in the handywork of making his linens. When half-grown they are serious, sober women. They dance, and sing, and smile, and simper methodically. They walk on stilts, they dance with evident constraint, and by-and-by we expect they will not dance at all. We expect soon to see the little beings with eyes fixed alone on their neighbors' deficiencies. Ah! how wrong to check the buoyancy, the exhilaration, the joyous outbreak of these young creatures, whether it be in romping, or running, or dancing, and whether the dancing be to the music of their own voices, of the piano, of the violin, or the harp, or the tabret, or of a German band, if, providentially, they might pick one up for love or money.

This is a demure, stupid, hypocritical, humbugging age, and we are going, one of these days, to say more about it.—*Savannah Republican.*

THE PORTRAITS.

Did you ever hear the story of the two portraits? Come, I will tell it to you; for it is a striking one.

A painter who wanted a picture of innocence, drew the likeness of a child at prayer. The little suppliant was kneeling by the side of his mother, who regarded him with tenderness. The palms of his lifted hands were reverently pressed together; his rosy cheeks spoke of health, and his mild, blue eye was upturned with an expression of devotion and peace. This portrait of young Rupert was highly prized by the painter; for he had bestowed on it great pains; he hung it up in his study, and called it Innocence.

Years rolled along, and the painter became an aged man; but the picture of Innocence still adorned his study walls. Often he had thought of painting a contrast to his favorite portrait; but opportunity had not served. He had sought for a striking model of guilt but had failed to find one. At last, he effected his purpose by paying a visit to a neighboring jail.

On the damp floor of his dungeon, lay a wretched culprit, named Randal, heavily ironed. Wasted was his body, wan was his cheek, and anguish unutterable was seen in his hollow eye; but this was not all: vice was visible in his face, guilt was branded, as with hot a iron on his brow, and horrid imprecations burst from his blasphemy tongue. The painter executed the task to the life, and bore away the successful effort of his pencil. The portraits of young Rupert and old Randal were hung, side by side, in his study; the one representing Innocence, the other Guilt.

But who was young Rupert who kneeled in prayer by the side of his mother in meek devotion?—And who was old Randal, who lay manacled on the dungeon floor, cursing and blaspheming? Alas! the two were one! Young Rupert and old Randal were the same. Led by bad companions into the paths of sin, no wonder that young Rupert found bitterness and sorrow. The brow which in childhood was bright with peace and joy, in years become darkened by guilt and shame; and that heart which once was the abode of happiness, afterwards became the habitation of anguish.

THE MOTHER.

A writer beautifully remarks, that a man's mother is the representative of his Maker. Misfortune, and even crime, set up no barriers between her and her son. While his mother lives, he will have one friend on earth who will not listen when he is slandered, who will not desert him when he suffers, who will soothe him in his sorrows, and speak to him of hope when he is ready to despair. Her affection knows no ebbing tide. It flows on from a pure fountain, and speaks happiness through this vale of tears, and ceases only at the ocean of eternity.

FOR HOUSEKEEPERS AND FARMERS.

Fact worthy of note.—When the farmer or planter discovers his fields covered with *sheep sorrel*, he may conclude that the soil needs *liming*, the presence of the sorrel being unerring evidence of the absence of calcarious matter, and that the soil is too acid for the purposes of healthful vegetation.

Lands, too, whose natural growth is *pine*, require lime, as that wood almost always delights in acid soil, devoid of lime.

Onions.—Onions certainly do add to the fragrance of flowers near which they are planted. Place a large onion near a rose bush, so as to touch its roots, and our word for it, it will wonderfully increase the odor of the flowers. The water distilled from those roses would be far superior to any other. This is strange, but true.—*Portland Bulletin.*

We have not tried the above experiment, and therefore cannot vouch for it.

To kill Lice on Animals.—A writer in the Central New-York Farmer says: "Take the water in which potatoes have been boiled, and rub it over the skin. The lice will die within two hours, and never will multiply again. I have used ten kinds of the strongest poison to kill lice, all with effect, but none so perfect as this."—*Albany Cultivator.*

Peach Trees.—If those who have peach trees will now, while the ground is frozen, put a good covering of straw or other warm litter around them, so that the ground about them may continue frozen some weeks longer than it otherwise would, a yield of peaches may with confidence be expected, if the flower bud is not already destroyed. It would be all the better, before applying the straw, to heap a bushel or two of ice around each tree. The buds of peach trees are often killed during the winter, by a sudden freeze, succeeding a warm interval, during which the sap began to flow, and the buds to expand. This is not so apt to happen in cold, exposed situations, and may be prevented by keeping the ground under the trees frozen as much as possible in the winter. The straw or litter should always be removed during the cold weather, and returned before the thaw. When it snows, the snow should be heaped around the trees, and firmly trodden down. By very little attention, trees will as certainly bear fruit as leaves.

To clean Looking-Glasses.—Take a newspaper, or a part of one, according to the size of the glass. Fold it small, and dip it into a basin of clean, cold water. When thoroughly wet, squeeze it out in your hand as you would a sponge, and then rub it hard all over the face of the glass; taking care that it is not so wet as to run down in streams. In fact, the paper must be only completely moistened or damped all through. After the glass has been well rubbed with the wet paper, let it rest a few minutes; and then go over it with a fresh, dry newspaper, (folded small in your hand,) till it looks clear, and bright; which it will almost immediately, and with no farther trouble.

This method (simple as it is) is the best and most expeditious for cleaning mirrors; and it will be found so, on trial—giving a clearness and polish that can be produced by no other process. It is equally convenient, speedy, and effective. The inside of window panes may be cleaned in this manner, to look beautifully clear; the windows being first washed on the outside. Also, the glasses of spectacles, &c. The glass globe of an astral lamp may be cleaned with newspaper, in the above manner.—*Miss Leslie's Magazine.*

Miscellaneous Items.

Stone Dressing.—A new patent stone dressing machine has been introduced into Scotland, driven by a steam engine, which will dress the hardest rock or stiffest free stone used for the finer fronts of public buildings. The stones pass through the machine on a long train of carriages, each carriage having one stone fixed to it. The cutting is performed by revolving wheels having tools fastened to them. The stone enters at one end of the machine, and comes out at the other, hews and polished, and cut straight and square down the sides.

A Hunt for Happiness.—It is related of an eastern Caliph, that being sorely afflicted with *ennui* he was advised that an exchange of shirts with a man who was perfectly happy would cure him. After a long search he discovered such a person, but was informed that the happy fellow *had no shirt!*

An old negro woman who was bought at auction, at St. Louis, Mo. whose purchaser refused to take her in possession because she was not sound in mind, had been in the calaboose about a week, when one of the police was ordered to set her at liberty on the ninth ultimo, but she peremptorily refused to leave her quarters, saying that they had "*proved* her in" and now they might *prove* her out."

Millerism.—We learn from the Augusta (Me.) Banner, that no less than four maniacs were brought to the hospital in that place, last week, from one town at the East, who were made insane by the Miller delusion.

An Intelligent Dog.—A friend of ours in an eastern city, relates the following anecdote of his Newfoundland dog. On a certain Sunday, after church, the family were all assembled in the drawing-room, and every member of it, with one exception, occupied in reading. The dog, after making a *reconnoissance* of the party, proceeded of his own accord to the library, and taking down a book from the shelves, returned and presented it to the individual who was unprovided with that convenient instrument, for whiling away the long quarter of an hour before dinner.—*Troy Whig.*

Missionaries.—Accounts from Russia inform us, that an Imperial Ukase orders, that no foreigners shall be permitted to exercise the functions of a preacher of the gospel, to any congregation in Russia, unless they shall have previously become Russian subjects, or shall be placed under the special protection of an ambassador. The object, evidently, is to get rid of the missionaries.

Journal of Commerce.

Accident.—A carman's horse became frightened in Washington street, Albany, on Friday last, and ran furiously through the whole extent of State street, amid crowds of citizens, all of whom, however, escaped. When opposite the Exchange the sleigh came in contact with and broke the leg of the horse of Mr. Beers, another carman. It was a fine, serviceable horse, valued at $80. Beers wept like a child when he unharnessed his faithful old servant. He put him out of misery with one blow from an axe.

His friends immediately started a subscription for him, he having a large family and being entirely dependent upon his business, as a cartman, for a living. The loss of his horse was nearly or quite made up to him in a few hours after the accident occurred. Such acts, so noble, so honorable to humanity, need no comment.

Flogging in the Navy.—A correspondent, in alluding to the subject of "colting," on board of United States vessels, says—"I have served three years on board of a man-of-war, and I undertake to say that the colting, as it is allowed, is cruelty. I have seen old men with grey hairs tied up by order of an upstart of a midshipman, and receive twelve lashes with the colt, merely for getting an extra lot of grog. And this is not all. I have seen eight men flogged with a dozen lashes each, because one of them answered "hallo!" instead of "sir," when spoken to. This was done on board of the Ohio. Sir, I have seen the blood run from the backs of those who have merely received the "gentle slaps," as some would have it. I say cruelty of the worst kind is practised on board of the ships of war after they leave home, notwithstanding some of their officers may wear the cloak of religion.—*Boston Post.*

The "Liberty Bell," for 1843.

THE "LIBERTY BELL," FOR 1843, IS FOR SALE, AT 143 Nassau street,—Edited by Maria W. Chapman, and containing choice articles by some of the ablest men in the anti-slavery ranks. Also, a few packs of anti-slavery visiting cards, beautifully executed—very cheap.

February 16.

PROPOSALS FOR PUBLISHING A VOLUME
OF THE
Writings of William Lloyd Garrison.

The undersigned proposes to publish, (as soon as a sufficient number of subscribers can be obtained to warrant the undertaking,) a volume of SELECTIONS FROM THE WRITINGS OF WILLIAM LLOYD GARRISON. The volume will be a duodecimo, of 300 pages or more, neatly printed, on good paper, and substantially bound; with an introduction by a distinguished friend of the anti-slavery cause. The Selections will comprise his best articles, both in Poetry and Prose, and the whole will be submitted to his personal inspection and revision.

The price of the volume will be *One Dollar* to single subscribers, payable on delivery.

Persons who will procure five subscribers, and be responsible for the same on the appearance of the work, shall be entitled to the sixth copy without further charge. The undersigned earnestly invites every subscriber of the Liberator, or any of the journals in which this advertisement shall appear, to avail himself of this offer, and to forward the names of subscribers to him, at 25 Cornhill, *post paid.*

The work will be delivered at the Anti-Slavery Offices in Boston, New-York, Philadelphia, and Providence, as subscribers may direct.

The profits, if any, will be applied to Mr. Garrison's own benefit. OLIVER JOHNSON.

Boston, February 22, 1843.

Health, Quiet, and Comfort!!

THE Graham House, 63 Barclay street, New-York proffers advantages to strangers stopping a few days or weeks in the city, such as are rarely offered. It is eligibly located, on a clean and airy street, very near the business part of the city, and in the immediate vicinity of the principal steamboat landings. Its apartments are conven